



E C P

22-5

No. 34. 3<sup>rd</sup> 4<sup>th</sup>

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, SCC Division 8  
Shelf, 3437 Section 25  
Book, v. 3 No. 1



Presented to the Library of the  
Theological Seminary at Princeton  
N.J. - by Charles S. Stewart.

M. R. Stewart.

HISTORY

English Baptists

FROM THE

REFORMATION

TO THE

Beginning of the Reign of King

George I.

---

VOL. III.

---

CONTAINING

their History from the End of the Reign of  
King Charles II. to the End of the glorious  
Reign of King William III. of immortal  
Memory.

---

By THO. GROSBY.

---

LONDON.

Printed by J. Knapton, at the Crown and Star in St. Dun-  
stons Church-yard, 1704.

THICKET.



THE  
HISTORY  
OF THE  
English Baptists,  
FROM THE  
REFORMATION  
TO THE  
Beginning of the Reign of King  
GEORGE I.

---

VOL. III.

---

CONTAINING  
Their HISTORY from the End of the Reign of  
King CHARLES II. to the End of the glorious  
Reign of King WILLIAM III. of immortal  
Memory.

---

By THO. CROSBY.

---

L O N D O N :

Printed for the AUTHOR, and sold by JOHN ROBINSON,  
*Bookseller, upon Horse-ly-down; J. HODGES, upon Lon-*  
*don-Bridge; and A. WARD, in Little-Britain.*

MDCCXL.







TO THE  
R E A D E R.



*IN* Jan. 1738 was published in the Gentleman's Magazine, a letter from one who subscribed himself Marcus; endeavouring to prove dipping essential to Baptism. In April following, an answer thereto was published by another who subscribed himself J. L. He endeavoured to prove dipping not essential to Baptism. One part of the controversy turning upon a citation, taken by the first from me \*, I thought it proper in the same way to reply, and accordingly in August ensuing wrote a letter to Mr. Urban, the supposed author, and directed the same to Mr. Cave the printer of the said Magazine. But no notice having yet been taken thereof, I shall oblige my readers therewith in this place.

Marcus having taken notice of the express testimony of Luther, shewing dipping to be the proper baptism, adds,  
' + A late author from whom the last authority is taken, tells  
' us from Bugenhagius Pomeranus, That he was desired  
' to be a witness of a baptism at Hamburgh in the year  
' 1529; that when he saw the minister only sprinkle the  
' infant, he was surprized: in a general assembly, there-  
' fore, of all the ministers of the word, he did ask of a  
' cer-

\* Eng. Bapt. Vol. I. Pref. p. 22. † Gent. Mag. Vol. IX. p. 11.

## To the READER.

‘ certain minister, John Fritz, who was sometime minister of Lubec, how baptism was administred at Lubec, who piously and gravely replied, that they were baptized naked, after the same fashion as in Germany; but how this peculiar custom had crept into Hamburgh he was ignorant. At length they did agree, that the judgment of Luther, and the divines of Wittemberg should be demanded about the point; which being done, Luther did write back to Hamburgh, that this sprinkling was an abuse which they ought to remove. Thus plunging of infants was restored at Hamburgh.

J. L. in answer to this, says thus: \* ‘ The story told of the learned John Bugenhagenius Pomeranus, I don’t see any foundation for. Your correspondent’s late author does not give us so much as the title of the German book to which he refers.

The reply I made to this, was in a letter to Mr. Urban as follows, viz.

Mr. Urban,

In the controversy between your ingenious correspondents, about the mode of Baptism, I find, that what is cited from me by the one, respecting the testimony of Bugenhagenius; the other can see no foundation for; because the title of the German book referred to, is not mentioned. And to corroborate his dimsightedness, adds, † ‘ Nor do Adams or Seckendorf, so far as as he could see, say any thing of it, though one wrote his life, and the other says a great many things of him.’ Poor reasoning! Who ever wrote the life of a man, that contained even every material act thereof. And what difficulty could attend the search after a book, when the year in which it was published, is mentioned, though the title is not? It cannot be supposed that the author wrote many books in the same year.

This

\* Ib. p. 113. † Gent. Mag. Vol. 9. p. 113.



## To the READER.

*This late author, says Mr. Lewis, (I should have said I. L. but since it is out, let it go, at most, it can be deemed but a mistake) || 'seems quite mistaken in saying Bugenhagius succeeded Luther in the ministry at Wittemberg.' Adams says, 'suffectus est in locum Simonis Benkii, alias Hensii. It's not at all probable, that Bugenhagius should neither have heard or seen, a minister sprinkle or pour water on the head or face of an infant wrapped in swaddling clothes. Nor does this late author's ingenious supposition, that he meant among protestants, mend the matter, as if the protestants of that time did no such thing. All that this proves is, the misfortune of our imagining, we are wiser or more knowing than any body else. This I think is enough to shew that it is a novel and groundless opinion, that dipping is of the essence of christian baptism.*

*Thus the Rev. Mr. John Lewis of Margate, in his history of the English Anabaptists, as he stiles them, after the recital of the mad rebellion of a frantick people in Germany, says, \* 'This is sufficient to shew, that infant baptism had been the custom and practice of all the christian churches from the very beginning.' And I. L. has found enough to shew, That it is a novel and groundless opinion, that dipping is of the essence of christian baptism. Great discoveries! But to justify my own citation. I am not convinced of any mistake at all by I. L.'s, I had almost said Mr. Lewis's reasoning, they are so much alike. For according to Adams, if Bugenhagius did succeed Hensius in Denmark, that is not a proof that he did not succeed Luther at Wittemberg, with whom he was a fellow in the ministry, as appears by the article Hofman, in Mr. Bayle's Crit. and Hist. Dict. And the learned Dr. Duveil expressly affirms, † that he was both a fellow and successor in the ministry of Luther at Wittemberg.*

*Sup-*

## TO THE READER.

*Supposing then, not granting a mistake, how does the fact related appear not at all probable? They are according to Duveil, Bugenhagius's own words, and both Thuanus and Zanchy witness, that he was a very moderate, learned, and pious man, and consequently as much, if not more to be credited than J. L. who, though he has said nothing to the purpose, yet tells us, he has said enough to shew, that dipping, as an essence of christian baptism, is a novel and groundless opinion; which gives him a fair title to the sole property of the misfortune he mentions; inasmuch as I appealed to those who were wiser and more knowing than myself, telling them in my preface to the reader, vol. I. That I should hold myself obliged to them, who should be pleased to represent my mistakes, promising to amend them.*

*It does not belong to my province to enter the lists with gentlemen, who are pleased to controvert the mode or subject of baptism. I shall in the preface to my next volume, [ i. e. the present vol. ] shew, that both the principles and practice of the English Baptists are justified, even by the most learned of the pædobaptists themselves, and but just observe here, That both Scapula and Stephens, two as great masters of the Greek tongue as most we have, do tell us in their Lexicons, that βαπτίζω from βάπτω, signifies mergo, immergo, &c. And Mr. Leigh, in his Critica Sacra, says, the native and proper signification of the word, is to dip into the water, &c. And also says, some would have it signify washing; which sense Erasmus opposed, affirming, that it was not otherwise so, than by consequence, for the proper signification was such a dipping or plunging as dyers use for dying of cloth. The learned and pious Mr. Joseph Mede affirms, There was no such thing as sprinkling or rantism used in baptism, in the apostles days, nor many ages after. He had spoken more properly, if he had said, there was no rantism used in the apostle's days, but baptism; since he well knew, they are two distinct different acts.*



## TO the READER.

*aëts.* It cannot be baptism at all, if it be only rantism immersion or dipping being the very thing, not an accident, but an essential, so absolutely necessary, that it cannot be the aët or ordinance without it. Therefore dipping is essential to baptism.

*Your humble servant,*

THO. CROSBY.



The



# The CONTENTS.

**THE PREFACE.** CHAP. I. *Contains an account of those Baptist Ministers, who were ejected or silenced by or before the act of uniformity, or otherwise suffered on account of their ministry.*

CHAP. II. *From the beginning of the reign of King James II. to the glorious revolution under King William III. of immortal memory.*

Oates, Dangerfield and Baxter tried, p. 164. *Account of Titus Oates, 166. Eliz. Gaunt burned, 185. Liberty of conscience declared, 197. King James caresses the nonconformists, 201. Erects a new ecclesiastical commission, 203. The clergy caresses the nonconformists, 205. The prince of Orange lands at Torbay, 210. Is addressed by the clergy and dissenting ministers of London, 216. The nobility, gentry and commonality's engagement at Exeter, 218. Their declaration at Nottingham, 219. The declaration of the lords spiritual and temporal, 223. Address of the lieutenancy of London, 225. The recorder of London's speech, 227. The city of London's address, 229. A reply from the Baptists in Oliver's army, to his intentions concerning them, 231.*

CHAP. III. *From the revolution to the end of the reign of King William III.*

*A general assembly held by the English Baptists, 246. They clear themselves from the reproach cast upon them, respecting the regulators, 255. Mr. Thomas Grantham slandered, 261. Another general assembly of the Baptists, 264. They determine the controversy about singing, in public worship, 267. An intended assassination of the King, 273. The Baptists address the King thereupon, 278. Matthew Caffin's controversy, 280. An account of the Baptist board, 286. Mr. Whiston's letter to Dr. Humphrys, 289. A sad instance of priest pride, 297. A scheme of ministerial practise, 301. The public disputation between the Baptists and Presbyterians at Portsmouth, 312. Mr. John Pilkington, a Roman Catholick, embraces the principles of the Baptists, 353. The Baptist ministers address to the King, on the French King's proclaiming the Pretender, 357.*





# THE PREFACE.



HO' many of the *English Baptists*, men of great learning, prudence, and piety, have wrote so fully in vindication of *Believers* baptism, in opposition to

that of *Infants*, and sufficiently justified; both from scripture and antiquity, their principles and practice; yet many, whom they cannot but acknowledge, and must esteem to be men of piety, and true christians, retain an aversion, not only to their practice, but also to their persons, and are too ready to ridicule both. But

as the Rev. Mr. *David Rees*, very justly observes, ' The wider any people remove  
' from *papal* errors, or any other inno-  
' vations crept into the christian church,  
' and the nearer they approach to the  
' standard of naked truth; by so much  
' the more they expose themselves, to the

*Inf. Bapt. no  
Institut. of  
Christ. Pref.*

‘ *invidious* censures of their neighbours ;  
 ‘ especially, whilst those neighbours un-  
 ‘ happily continue fettered with the long  
 ‘ received custom of their ancestors. The  
 ‘ state of the *protestant* dissenters in gene-  
 ‘ ral, says he, may exemplify the truth  
 ‘ of this. And hence it comes to pass in  
 ‘ particular, that tho’ we, who assert *a-*  
 ‘ *dult baptism*, differ in nothing else ma-  
 ‘ terial, from our *protestant* brethren, of  
 ‘ other communities in this nation, ex-  
 ‘ cepting in the point of *baptism* ; yet for  
 ‘ our attempting, conscientiously to re-  
 ‘ store this single ordinance to its original  
 ‘ purity ; we have been, and it seems  
 ‘ must continue to be, as a *sect every where*  
 ‘ *spoken against*. This treatment, is some-  
 ‘ what the more remarkable because  
 ‘ it is so well known, that the principle  
 ‘ whereupon we differ from others, is so  
 ‘ evidently supported by scripture, that  
 ‘ our very adversaries often confess it, and  
 ‘ themselves are not able to produce any  
 ‘ thing like the shape of a fair argument  
 ‘ against it.’

*Concessions of  
 the Pædo-bap-  
 tists in favour  
 of the Baptists.*

I shall therefore here give the reader a  
 view of the several concessions, that have  
 been made by the clergy of the church  
 of *England*, and other *Pædobaptists*, to  
 those who deny the rite of *infant-baptism*,  
 and administer that ordinance only by  
*immersion*.

How far the church of *England* agrees  
 with us in this point, will be manifest  
 from the Question thereupon, and the  
 answer thereto, in her Catechism.

Q. What

*Q.* What is required of persons to be baptized?

*A.* *Repentance*, whereby they forsake sin, and *faith*, whereby they stedfastly believe the promises of God made to them in that sacrament.

But before I come to particulars, permit me to observe; That there is nothing more readily, and more universally allowed by *protestants*, than that the holy scriptures are a *perfect rule* of the christian's *faith* and *practice*. By this weapon, they have often vanquished their *popish* adversaries, and therefore have greatly triumphed in it. But in disputes among themselves they have been either ashamed, or afraid to produce it; or else, have so unskilfully managed it, as to wound the very cause they designed to defend by it. If any weight may be given to the dignity of the Persons who have asserted this truth; not only reverend prelates, and eminent professors and pastors of the reformed churches, but Kings and noblemen also, have declared themselves to be of this judgment.

That excellent determination of king *James I.* says Dr. *Whitby*, is worthy to be had in perpetual remembrance, viz. 'His Majesty thinketh, that for concord there is no nearer way, than diligently to separate things *necessary* from the *unnecessary*, and to bestow all our labour that we may agree in the things *necessary*, and that in things *unnecessary*, there may be christian liberty allowed. Now his

*The Scripture a perfect Rule of Faith and Practice.*

*Protest. Reconcil. Preface. K. James I. his Testimony.*



‘ Majesty calls those things simply *necessary*, which the Word of God expressly commandeth, to be believed or done. N. B. Or which the ancient church did gather from the word of God, by necessary consequence: but those things which by the constitution of men, without the word of God, tho’ piously, and prudently introduced, his Majesty conceives, they may be changed, mollified, antiquated.’

K. Charles I. *More plain and full to the purpose was his Testimony.* King Charles I. who in his conference

*Certamen Religiosum*, p. 119. with the *popish* Marquiss of Worcester, in Ragland castle anno 1646, says, ‘ That the *scripture* is the *rule*, by which all differences may be composed. It is the

‘ light, wherein we must walk; the food of our souls; an antidote that expelleth any infection; the only sword that kills the enemy; the only plaister that can cure our wounds; the only documents to attain to eternal life.’

Ibid. p. 116. Again, ‘ That the evidences which are in *scripture* cannot be manifested, but out of the same *scripture*.’

Lord Faulkland’s *Testimony*. The learned and judicious Lord Faulkland, in his reply to White’s answer to his

Dr. Whitby discourse of *infallibility*, speaks thus, ‘ I am confident, that all who receive the

*Prot. Recon.* Pref. p. 12. ‘ *scripture* for the *only rule*, and believe what is there plain to be only *necessary*, would (if they truly believed what they professed, and were not led aside, either by prejudice, or following the authority of some persons, either alive or dead,

‘ by

## The P R E F A C E.

71

‘ by them much esteemed) soon agree in  
 ‘ as much as is *necessary*, and in concluding  
 ‘ no necessity of agreeing in more, there  
 ‘ being no doubt, but it would soon ap-  
 ‘ pear plainly what is plain.’

The most reverend and learned Bishop *Bp. Taylor's*  
*Taylor* says, ‘ *Christ* only is our Law-giver, *Testimony.*  
 ‘ and what he said, was to last for ever.  
 ‘ In all things which he said not, the *apostles*  
 ‘ could not be lawgivers. They had no *Duct. Dubit.*  
 ‘ such authority: and therefore whatso- *R. 12. § 9.*  
 ‘ ever they ordered, by their own wis-  
 ‘ dom, was to abide as long as the reason  
 ‘ did abide, but still with the same liberty  
 ‘ with which they appointed it; for of  
 ‘ all men in the world, they would least  
 ‘ put a snare upon the disciples, or tie  
 ‘ fetters upon christian liberty. And *Prot. Recon.*  
 ‘ oh, that in this case, says Dr. *Whitby*, *P. 214.*  
 ‘ their successors would be pleased to imi-  
 ‘ tate them.’

The reverend and learned Dr. *Stilling-* *Dr. Stilling-*  
*fleet*, in his *preface* to his *Frenicum*, among *flect's Testi-*  
 many arguments, to exhort christians, to *mony*  
 pursue the things that make for peace,  
 useth this: ‘ The grand commission, the *Prot. Recon.*  
 ‘ *apostles* were sent out with, was only to *P. 237.*  
 ‘ teach what *Christ* had commanded them:  
 ‘ not the least intimation of any power  
 ‘ given them to *impose*, or require any  
 ‘ thing, beyond what he himself had  
 ‘ spoken to them, or they were directed  
 ‘ to, by the immediate guidance of the  
 ‘ spirit of God.’



## The P R E F A C E.

To the same purpose could I proceed, in citing a multitude from the reverend clergy ; so likewise from the most eminent of the *dissenting* ministers. But I shall only add a few testimonies of some of our *modern* dissenting ministers, and begin with them, taken from their *sermons*, preached at *Salters-hall*, in the Year 1735, against *popery*.

Dr. Harris's  
Testimony.  
Serm P. 31. Dr. *Harris* in a few words, but very full to the purpose, declares thus, ' We acknowledge nothing as an *authoritative* rule of faith, but the *scriptures*, the great charter of the christian church.'

Dr. Wright's  
Testimony.  
p. 38. Dr. *Wright* says, ' A church built upon unscriptural traditions, yea, upon anti-scriptural traditions is a building of men, raised by the help and instigation of the god of this world ; a kingdom set up to overthrow the great design of the gospel, and in direct opposition to our saviour's declaration, that *his kingdom is not of this world*.' And again, ' For if it be our duty to stand fast to the things delivered by the *apostles*, and to hold to their epistles ; then it is our duty to reject things that are evidently contrary to their epistles, and to doctrines, and precepts set down in their writings.'

Mr. Barker's  
Testimony.  
P 7, 8. Mr. *Barker* expresses himself thus ; ' Christianity is plain and simple, and no impure mixtures are to be made or allowed with it ; no *Jewish* observances, no human inventions, no old or new traditions. To this singly, without addition

## The *PREFACE*.

vii

‘ addition or alteration, should christians  
 ‘ stick and adhere, keeping to the *truth*  
 ‘ as it is in *Jesus*, and preserving the  
 ‘ simplicity of the gospel ; not mingling  
 ‘ it with any thing, that is false and fo-  
 ‘ reign to it ; not concealing any part of  
 ‘ it, or mixing any falshood with it, or  
 ‘ wresting or perverting the true sense or  
 ‘ meaning of it, to serve our own ends,  
 ‘ the lusts of others, or any worldly pur-  
 ‘ poses whatsoever.’

Mr. *Chandler* says ; ‘ We have no full Mr. Chand-  
 ‘ and certain account of the doctrines *ler’s Testimony.*  
 ‘ taught by *Christ*, and his *apostles*, but P. 13.  
 ‘ from the records of the *new testament* ;  
 ‘ and as these contain the whole revelati-  
 ‘ on of the gospel, all that we are to be-  
 ‘ lieve and practise as Christians, ’tis an  
 ‘ undeniable consequence, that we can no  
 ‘ otherwise demonstrate, our subjection  
 ‘ and fidelity to *Christ*, as lord, and law-  
 ‘ giver in his church, than by our care  
 ‘ in acquainting ourselves with the sacred  
 ‘ records of truth, and religiously adhe-  
 ‘ ring to them, as the *only rule* and stan-  
 ‘ dard of our *faith* and *worship*.’

Dr. *Hughes* very justly observes ; ‘ That Dr. Hughes’s  
 ‘ in all our disquisitions about religion, *Testimony.*  
 ‘ we are to consider the blessed God, as P. 11.  
 ‘ the *rector* of the world, who has an un-  
 ‘ questionable right to prescribe laws to  
 ‘ his rational creatures. These laws suf-  
 ‘ ficiently notified we are bound to obey  
 ‘ accordingly. God has revealed his  
 ‘ mind to man in the sacred *scriptures*,  
 ‘ those standing oracles of our holy reli-  
 ‘ gion.



‘gion. Whatever institutions we meet  
 ‘with there, as appointed by God, we  
 ‘are religiously to comply with; what-  
 ‘ever else is appointed by others, if it  
 ‘have no *foundation* in the word of God,  
 ‘we are so far from being obliged to the  
 ‘practice of it, that in honour to God,  
 ‘we ought to protest against it, as a bold  
 ‘usurpation of the divine authority.’

Mr. Neal's  
*Testimony.*

I cannot omit the testimony of the  
 reverend Mr. Neale; tho' he has shewn  
 himself no Friend to the *English Baptists*,  
 by his *invidious* representation of them,  
 in his late *History of the Puritans*. Yet  
 when he speaks *truth* it ought not to be  
 buried in oblivion; and therefore I shall  
 join him with his brethren, as a witness  
 in this behalf. For he says, ‘By the

Berry-street  
*Sermons*,  
 P. 38.

‘sufficiency of the holy scriptures, we  
 ‘mean, that they contain all things ne-  
 ‘cessary to be *believed* and *practised*. The  
 ‘law of *Moses* was so compleat a directi-  
 ‘on of the *faith* and *obedience* of the  
 ‘*Jews*, that the addition of the *scribes*  
 ‘and *pharisees*, were both useleſs and  
 ‘vain; and are condemned as such by

Mat. xv. 9.

‘our saviour. In like manner, the writings  
 ‘of the *new testament*, are a *perfect stan-*  
 ‘*dard* to us christians; for all things, that  
 ‘our blessed Lord heard of his father,  
 ‘he made known to his *apostles*, and the  
 ‘*apostles* made them known to the  
 ‘churches. I take you to record, that I  
 ‘have not shunned to declare to you the  
 ‘whole counsel of God; which counsel re-  
 ‘mains for our service, in the books of

Acts xx. 26,  
 27.

‘the

## The P R E F A C E.

it

‘ the *new testament*. And without all  
‘ doubt, the curses denounced against  
‘ those, who add to, or take from the  
‘ prophecy of the book of the *revelati-*  
‘ *ons*, were designed as an awful guard  
‘ upon all the inspired writings. If any  
‘ man shall add to these things, God shall  
‘ add to him the plagues that are written in  
‘ this book: And if any man shall take  
‘ away from the words of this prophecy,  
‘ God shall take away his part out of the  
‘ the book of life, and out of the holy city,  
‘ and from the things that are written in  
‘ this book. Methinks, says he, such a  
‘ solemn threatning should strike terror  
‘ into the hearts of those, who pretend to  
‘ supply the defects of *revelation*, by their  
‘ *unwritten traditions*.’ Again, in the  
practical remarks upon his discourse, he  
says, ‘ Hence we may learn, that the re- p. 43.  
‘ ligious of a christian should be his *bible*;  
‘ because it contains the whole revealed  
‘ will of God, and is a *perfect rule of faith*  
‘ and *practice*. ’Tis also, says he, a more  
‘ sure word of prophecy, or a more in-  
‘ fallible guide, than the *unwritten tra-*  
‘ *ditions* of men. Again, in judging of  
‘ controversies among christians, says he,  
‘ let us not be carried away by the au-  
‘ thority of great names, or the numbers  
‘ of them, that are on one side; but  
‘ keep close to the *scriptures*. If our first  
‘ reformers, had acquiesced in the au-  
‘ thority of the church, we had been in  
‘ *popish* darkness unto this day: but they  
‘ searched the *scriptures*, and compared  
‘ the



## The PREFACE.

‘ the received doctrines of the church  
‘ with the word of God. Let us follow  
‘ their example — *Councils*, and *fathers*,  
‘ and *synods*, may be mistaken in their  
‘ decrees, but the word of God is infal-  
‘ lible; here we are safe, and no where  
‘ else.’

Dr. Watts,  
P. 45.

The reverend Dr. *Watts* in his *Miscel-  
laneous Thoughts*, thus expresses himself;  
‘ If I were an *idolater*, and would build  
‘ a temple for the *sun*, I should make the  
‘ whole fabrick to consist of glass; the  
‘ walls and roof of it should be all over  
‘ transparent, and it should need no other  
‘ windows. Thus I might every where  
‘ behold the glory of the God that I  
‘ worship, and feel his heat, and rejoice  
‘ in his light, and partake of the vital  
‘ influences of that illustrious star, in every  
‘ part of his temple. But may not this  
‘ happiness be obtained without forsaking  
‘ the true GOD, or falling off to *ido-  
latry*?

‘ Surely, says he, the blessed ordi-  
‘ nances of christianity, are thus contrived  
‘ and designed. Such are *Baptism*, and  
‘ the *Lord's-supper*, preaching, praying,  
‘ and psalmody. These institutions of  
‘ worship are chosen and appointed with  
‘ such divine wisdom, that they repre-  
‘ sent to us, the glory of the several per-  
‘ fections of our GOD in his works of  
‘ nature and grace; and transmit the  
‘ beams of his power and love, to enliven  
‘ and to comfort our dark and drooping  
‘ spirits

‘ spirits — But to carry the similitude  
‘ yet further :

‘ Suppose, says he, when I had finished this heathen temple, and basked there with pleasure, under the rays of my bright idol, some fanciful and ingenious painter, should attempt to cover the building all round with his own ornaments: — how would this seclude the *sun’s* best influences, and shut this idol deity out of his own temple? Nay, tho’ the image of the *sun* should be drawn there *ten thousand* times over, in lines of gold, with a pretence to represent him in all his wond’rous effects; yet every line will forbid the entrance of a sun-beam, and the worshipper within, must dwell in twilight, or perhaps adore in darkness — Such, says he, are the *rites and ceremonies* of *human* wisdom, when they are contrived as ornaments to divine worship. A sacred institution, mingled with the devices of men, is in truth nothing else, but glass darkened with the colours of a painter, laid thick upon it. — So far, as ornaments prevail above the simple ordinance, they prevent all the kind influences of his power and grace; for he vouchsafes to transmit these, no other way, but thro’ his own institutions.

O excellent instructors ! We will hear them, tho' we dare not do after their works, in the point of *baptism* ; and cleave

The *PREFACE*.

cleave to the holy *scriptures* only, as *our* rule, both of *faith* and *practice*.

Now in a strict and proper sence, a rule is a measure, whereby we try material things; in order to judge of some qualities, which are to be determined, to belong to those things, or to be wanting, according as they agree or disagree to their rule.

And so in a figurative sence, the *scripture* is a rule, or measure, whereby we are to try, or judge, of all those things, concerning which, God has revealed his mind and will to us: And we are bound to believe things true or false, worthy to be received, or to be rejected, just as they agree or disagree with the *scriptures*.

The *scripture* then, as a Rule, must be plain and intelligible; and indeed, it can be a rule no farther, than it is so. What is not to be understood can't be proposed as a rule, by a good and merciful God, who never requires *impossible* things.

And it must also be certain and decisive: for it is given us by God, who cannot lye, and whose words are all true in the utmost exactness. Therefore the *scripture* in its primitive simplicity, and in the condition wherein it was delivered by God, and in its present condition contains as much certainty, as is requisite to make it a *perfect* rule, being sufficient to determine all our doubts, and to decide all disputes.

The



The famous Dr. Tillotson, archbishop of *Canterbury*, says, ‘ *A rule of faith* is the *measure*, according to which we judge, what matters we are to assent to, as revealed to us by God, and what not. And more particularly; the *rule of christian faith*, is the measure, according to which we are to judge, what we ought to assent to, as the doctrine revealed by *Christ* to the world, and what not.’

Now, that *Christ* has not revealed to us the practice of *Infant Baptism*; I shall begin with the testimony of bishop *Burnet*, who in his *exposition* of the 27th article of the church of *England*, says, ‘ There is no express precept, or rule, given in the *New Testament*, for the baptism of infants.’

Again, Dr. *Barlow*, bishop of *Lincoln*, says, ‘ I believe and know, that there is neither precept nor example in scripture for *Pædo-baptism*.’

Dr. *Jeremy Taylor*, Bishop of *Down* and *Connor* goes farther, and says, ‘ It is against the perpetual analogy of *Christ’s* doctrine to baptize infants. For besides, that *Christ* never gave any precept to baptize infants, nor ever himself, nor his apostles, that appears, did baptize any of them: all that either he or his apostles said concerning it, requires such previous dispositions to baptism, of which infants are not capable; and these are faith and repentance.’

Dr.

Dr. Wall.

Dr. Wall begins the preface of his elaborate history of *Infant Baptism*, with this concession.

Matt. xxviii.  
19.

‘ Forasmuch as the commission given  
‘ by our saviour to his disciples, in the  
‘ time of his mortal life, to *baptize*, is  
‘ set down in such brief words, that there  
‘ is no particular direction given, what  
‘ they were to do in reference to the  
‘ children of those that received the *faith*;  
‘ and among all the persons that are re-  
‘ corded, as *baptized* by the *apostles*, there  
‘ is no express mention of any *infant*.’

Mr. Fuller,  
*Inf. Advoc.*  
P. 71.

Mr. Fuller says; ‘ We do freely con-  
‘ fess, that there is neither express *precept*,  
‘ nor *precedent*, in the *New Testament*, for  
‘ the *baptizing of Infants*.’

Mr. Baxter.  
*Dispute of*  
*Right to Sac.*  
P. 149.

To these testimonies, let me add one more, from that great champion for *Pædobaptism*, Mr. Richard Baxter. For he does not only acknowledge, the *silence* of the *scripture* in this matter, but forms it into an argument, thus; ‘ If there can  
‘ be no *example* given in *scripture*, of any  
‘ one that was *baptized*, without the *pro-*  
‘ *fession* of a saving *faith*, nor any *precept*  
‘ for so doing; then must not we *baptize*  
‘ any without it. But the *antecedent* is  
‘ true: therefore so is the *consequent*.’

Then he proceeds to prove this, by reviewing the *scripture* examples of *Baptism*: After which he thus concludes the argument.

‘ In a word, I know of no one word  
‘ in *scripture*, that giveth us the least in-  
‘ timation, that ever man was *baptized*,  
‘ without

‘ without the *profession* of a saving *faith*,  
 ‘ or that giveth the least encouragement,  
 ‘ to baptize any upon another’s *faith*.’

It must be allowed, that notwithstanding *Infants Baptism attempted to be justified.*  
 ing the *concessions* of the aforementioned authors, yet they continued in the practice of *infants baptism*, and endeavoured to justify the same.

For Mr. Fuller observes; ‘ That St. By Mr. Fuller.  
 ‘ John *saith*, Chap. xxi. 25. And there  
 ‘ are also many other things, which *Jesus*  
 ‘ did, which are not written; amongst *Inf. Advoc.*  
 ‘ which, for ought appears to the con-P. 150.  
 ‘ trary, the baptizing of these *infants*,  
 ‘ [viz. that *Christ* took in his arms and  
 ‘ blessed] might be one of them.’

A pretty argument for *popish* superstition and idolatry! For what may not be thrust into the practice of the christian church, upon such a way of arguing?

To the like purpose Mr. Walker says, By Mr. Walker.  
 ‘ It doth not follow that our saviour gave<sup>er.</sup>  
 ‘ no precept, for the baptizing of *infants*,<sup>Mod. Plea,</sup>  
 ‘ because no such precept is, particularly p. 268.  
 ‘ (as our adversaries suppose) expressed  
 ‘ in the *scripture*. For our saviour spake  
 ‘ many things to his disciples, concerning  
 ‘ the kingdom of God, both before his  
 ‘ passion, and also after his resurrection,  
 ‘ which are not written in the *scriptures*.  
 ‘ And who can say, but that, among  
 ‘ those many *unwritten* sayings of his,  
 ‘ there might be an express precept for  
 ‘ *infants baptism*?’

Seeing



By Tradition.

Seeing *scripture* will not do, the next refuge for the justification of *infants baptism* is *tradition*. Therefore to this I shall subjoin the words of the afore-cited Dr. *Jeremy Taylor*.

Dr. Jer. Taylor's Testimony against Tradition.

‘ But *tradition*, says he, by all means, must supply the place of *scripture*. And there is pretended a *tradition* apostolical, that *infants* were *baptized*. But at this we are not much moved. For we who rely upon the *written* word of God, as sufficient to establish all true religion, do not value the allegation of *tradition*. And however the world goes, none of the *reformed* churches can pretend this argument against this opinion; because they who reject *tradition* when it is against them, must not pretend it at all for them. But if we should allow the *topick* to be good, yet how will it be verified? For so far as it can appear, it relies wholly upon the testimony of *Origen*: for from him *Austin* had it. Now a *tradition* apostolical, if it be not consigned with a fuller testimony than of *one* person, whom all after-ages have condemned of many errors, will obtain so little reputation amongst those, who know that things have upon greater authority, pretended to derive from the *apostles*, and yet *falsely*; that it will be a great argument, that he is credulous and weak, that shall be determined by so weak probation, in matters of so great concernment. And the truth of  
‘ the

' the business is, as there was no com-  
 ' mand of *scripture* to oblige *children* to  
 ' the susception of it; so the necessity of  
 ' *Pædobaptism*, was not determined in the  
 ' church, 'till in the *eighth* age after  
 ' *Christ*. But in the year 418, in the  
 ' *Milevitan* council, a provincial of *Africa*,  
 ' there was a *canon* made for *Pædobaptism*:  
 ' never till then! I grant it was practised  
 ' in *Africa* before that time: and they,  
 ' or some of them, thought well of it.  
 ' And tho' that be no argument for us to  
 ' think so; yet none of them did ever  
 ' before pretend it to be *necessary*; none  
 ' to have been a *precept* of the gospel.  
 ' St. *Austin* was the first, that ever  
 ' preached it to be absolutely *necessary*:  
 ' and it was in his heat and anger against  
 ' *Pelagius*; who had warm'd and chaf'd  
 ' him so in that question, that it made  
 ' him innovate in other doctrines, possi-  
 ' bly of more concernment than this.  
 ' And that altho' this was practised anci-  
 ' ently in *Africa*, yet, that it was with-  
 ' out an opinion of *necessity*, and not often  
 ' there, nor at all in other places; we  
 ' have the testimony of a learned Pædo-  
 ' baptist, *Ludovicus Vives*, who in his  
 ' *Annotations* upon St. *Austin*, *De civit.*  
 ' *Dei*, l. 1. c. 27. affirms, *Neminem nisi*  
 ' *adultum, antiquitus solere baptizari.*  
 ' But besides, says the Doctor, that the  
 ' *tradition* cannot be proved apostolical;  
 ' we have very good evidence from anti-  
 ' quity; that it was the opinion of the  
 ' primitive

‘ primitive church, that *infants* ought not  
‘ to be baptized.’

*Answer to*  
*Rusler, p. 86.*

To confirm what the Doctor so fully asserts; the testimony of two eminent *Pædobaptists*, as I find them quoted by the ingenious Mr. *Stennet*, may not be amiss in this place.

*The Testimony*  
*of Suicerus*  
*against it.*

The first is *Suicerus*; who tells us in plain terms, ‘ That in the *two* first ages, no person was *baptized* till he was instructed in the faith, and tinctured with the doctrine of *Christ*, and could testify his own faith; because of those words [of *Christ*] *He that believeth and is baptized.* Therefore, believing was first: and hence the order of the *catechumens* in the church: and it was a custom then constantly observed, to give the *catechumens* the *Eucharist* immediately after *baptism*: and therefore because the *Eucharist* was before given to the *adult* catechumens, as soon as they were washed with holy *baptism*, it was thought fit in like manner to give it to *infants*, after the introduction of *infant-baptism*.’

*And also of*  
*Curcellæus.*

The like ingenious confession is made by *Curcellæus*; his words are these:

‘ *Pædobaptism* was not known in the world, the *two* first ages after *Christ*. In the *third* and *fourth* it was approved by a few. At length, in the *fifth* and following ages, it began to obtain in diverse places. And therefore we observe this *rite* indeed as an *ancient custom*, but not as an *apostolical tradition*.’

And



And in another place he tells us,  
 ' That the custom of baptizing infants,  
 ' did not begin before the *third* age after  
 ' *Christ*; and that there appears not the  
 ' least footstep of it, in the *two* first cen-  
 ' *turies.*'

Much more to the same purpose might  
 be produced both from the *antients* and  
 the *moderns* of the *Pædobaptists*. But as  
 my chief design is to shew the unreason-  
 ableness of the many *calumnies* and *re-*  
*proaches*, which have been, and still are  
 cast upon the *Baptists*; and also of the  
*sufferings* they have endured from govern-  
 ments, instigated by the malice and envy  
 of wicked zealots, for no other reason,  
 but because they deny *infant-baptism*, and  
 only differ from their brethren in that one  
 thing, which no wise nor worthy men  
 make absolutely necessary to salvation; so  
 I shall from the whole only infer;

I. If *infant-baptism* was never insti-  
 tuted, commanded, nor appointed of God;  
 and if there be no *precedent*, as there is  
 no *precept* in the *scripture*, that any *infant*  
 was *baptized*; then *infants* ought not to  
 be *baptized*.

II. If all that is *necessary* to *faith* and  
*practice*, is left upon record in the holy  
*scriptures*, that being a *complete* and *perfect*  
*rule*; then *infant-baptism* being acknow-  
 ledged, not to be contained or found  
 therein, is not of God.

But as some of the adversaries of the  
*Baptists* have vainly boasted, that they  
 have *scripture* precepts, precedents, and

good consequences, on which they found their practice; I shall briefly consider some of their principal texts brought for this purpose; and shew, even from the *Pædobaptists* of the most eminent rank, that those scriptures are misapplied, and no way answer the end for which they are cited: and so consequently the less material ones must fall before them.

Mr. John

Turner's scrip-  
ture proof for  
infant baptism.

Vind. of Inf.  
Bapt. p. 16.

The first then I begin with, is *Matth. xxviii. 19. Go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost.* Which Mr *John Turner* says, 'being given in general, and unlimited terms; and ordain'd by Almighty God, as one of the ordinary means of salvation, ought to be extended to all persons whatsoever, that are capable of admission into the covenant: *Infants* are capable of being admitted into the covenant: and then *infants* are also included in this precept or command.'

Answer'd by

Dr. Whitby.

In answer to this let me cite Dr. *Whitby*, who in his *annotations* upon this text, says, '*Teach all nations, Matthew*, is here to preach the gospel to all nations, and engage them to believe it, in order to their *profession* of that *faith* by *baptism*; as seems apparent,

'1. From the parallel commission, *Mar. xvi. 15. Go preach the gospel to every creature, he that believeth and is baptized shall be saved.*

'2. From the scripture notion of a *disciple*; that being still the same as a *believer*;

‘*Hever*; as in that question to the blind  
 ‘*Man*, *Will you also be his disciple*? That  
 ‘*is*, will you believe he is a prophet sent  
 ‘*from God*? And in the answer of the  
 ‘*Pharisees*, *We are the disciples of Moses*.  
 ‘*If here it should be said*, says the Doc-  
 ‘*tor*, that I yield too much to the *Anti-*  
 ‘*pædobaptists*, by saying, that to be *made*  
 ‘*disciples here*, is to be *taught to believe in*  
 ‘*Christ*; I desire any one to tell me, how  
 ‘*the apostles could make*, *make a dis-*  
 ‘*ciple*, of an *heathen*, or an unbelieving  
 ‘*Jew*, without being *made*, or *teachers*  
 ‘*of them*: whether they were not sent  
 ‘*to preach* to those that could hear, and  
 ‘*to teach* them to whom they preached,  
 ‘*that Jesus was the Christ*; and only to  
 ‘*baptize* them when they did *believe* this.

Dr. Burnet, bishop of Sarum, upon Exposit. on  
 this head says, ‘*That by the first teach-* the 39 Art.  
 ‘*ing*, or *making disciples*, that must go P. 300.  
 ‘*before baptism*; is to be meant the con-  
 ‘*vincing of the world*, that *Jesus is the*  
 ‘*Christ*, the true *Messias* anointed of God,  
 ‘*with a fulness of grace*, and of the spi-  
 ‘*rit without measure*, and sent to be the  
 ‘*saviour and redeemer of the World*;  
 ‘*and when they were brought to ac-*  
 ‘*knowledge this*, then they were to *bap-*  
 ‘*tize* them, to initiate them to this reli-  
 ‘*gion*, by obliging them to renounce all  
 ‘*idolatry and ungodliness*, as well as all  
 ‘*secular and carnal lust*.

Mr. Burkit acknowledges the same; for Mr. Burkit on  
 the form of this commission, as recorded by baptism, p. 18.  
 St. Mark, doth also prove this to be the



sense of it, *He that believeth and is baptized shall be saved.* ‘ A profession of actual faith, says Mr. Burkit, is necessarily required before *baptism* in all adult persons, that is, persons grown to riper years: who are the persons whom our Saviour meant, when he said, *He that believeth and is baptized shall be saved*; as most evidently appears by the following words: *He that believeth not shall be damned.* What, says he, must all that die in their infancy go to hell for an impossibility? The text only intends such, as by hearing the gospel preach’d, are capable of *actual faith*; such as enjoy the means of *faith*, and yet live and die in the neglect of *faith*, and contempt of *baptism*, shall certainly be damned. Says the apostle, *If any man will not work, let him not eat*; that is, such as are capable of working must work. But must children be starved because they cannot labour? Thus here: Children lye under a natural incapacity of *professing* actual *faith*; therefore the first text does not concern them any more than the latter.

Bp. Taylor,  
Lib. of Proph.  
P. 323, 324.

And this interpretation of *Christ’s* commission for *baptizing*, confirms the argument formed upon it by Dr. *Jeremy Taylor*, in favour of the *Baptists*. ‘ Not to instance, faith he, in those innumerable places, that require *faith* before this sacrament; there needs no more but this one saying of our blessed Saviour, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.*

‘ Plainly

# The PREFACE.

xxiii

Plainly thus: *faith* and *baptism* in conjunction will bring a man to heaven, but if he have not *faith*, *baptism* shall do him no good. So that, if *baptism* be necessary, then so is *faith*, and much more: for want of *faith* damns absolutely; it is not said so of the want of *baptism*. Now if this decretory sentence be to understood of persons of age; and if children by such an answer (which indeed is reasonable enough) be excused from the necessity of *faith*, the want of which regularly does damn: then it is *foolish* to say, the same incapacity of reason and *faith* shall not excuse them from the actual susception of *baptism*, which is less necessary, and to which *faith* and many other acts are necessary predispositions, when it is reasonably and humanly received. The conclusion is, that *baptism* is also to be deferred till the time of *faith*: and whether *infants* have *faith* or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

Again: That *infants baptism* is founded on God's word, some endeavour to prove from *Acts* ii. 39. Peter said unto them repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call.

In which words, says Mr. Turner, children Vind. of Inf. Bapt. p. 16.

‘dren are fairly intimated, at least, to be intitled, both to the promises of the covenant, and to the sacrament that confirms it.

To this, we have an answer drawn up for us by the aforesaid Dr. *Jeremy Taylor*, which whether it were his own opinion or not, yet any one may easily discern the strength of his reasoning in it. ‘It is

*Bp. Taylor's*  
*answer thereto,*  
*Lib. of Proph.*  
P. 314.

‘considerable, says he, that the discourse of *St. Peter*, which is pretended for the intituling *infants* to the promise of the Holy Ghost, and by consequence to *baptism*, which is supposed to be its instrument and conveyance, is wholly a fancy, and hath in it nothing of certainty, or demonstration, and not much probability. For besides, that the thing itself is unreasonable, and the Holy Ghost works by the heightening and improving our natural faculties, and therefore is a promise that so concerns them, as they are reasonable creatures, and may have a title to it, in proportion to their nature, but no possession or reception of it, till their faculties come into act: besides this, I say, the words mention'd in *St. Peter's* sermon, which are the only record of the promise, are interpreted upon a weak mistake: *the promise belongs to you, and to your children;* therefore *infants* are actually receptive of it in that capacity. That's the argument. But the reason of it is not yet discover'd, nor ever will: For, [*to you and your children*] is to you and your posterity,



city, to you and your children, when they are of the same capacity in which you are, effectually receptive of the promise. But he, that whenever the word [*children*] is used in scripture, shall by [*children*] understand infants, must needs believe, that in all Israel, there were no men, but all were infants: and if that had been true, it had been the greater wonder they should overcome the *Anakims*, and beat the king of *Moab*, and march so far, and discourse so well; for they were all called the children of Israel.

The learned Dr. *Hammond* falls before Dr. Hammond. this reasoning, and declares, he cannot defend those that attempt to bring arguments in defence of *Pædobaptism* from Peter's words, *The promise is to you and your children*. 'If any, says he, have made use of that very inconcludent argument, I have nothing to say in defence of them; I think that the word *children* there is really the posterity of the *Jews*, and not peculiarly their infant children.

Dr. *Whitby* puts a sense upon these words, which carry them still farther from proving *infant baptism*. 'These words, says he, will not prove a right of infants to receive baptism; the promise mentioned here, being that only of the Holy Ghost, and to those persons, who by age were made capable of those extraordinary gifts.

Again:

More scripture  
proof for in-  
fant baptism.

Again: For the support of *infant baptism*, some have recourse to those texts, *Matth. xix. 13, 14, Mark x. 13, 14, Luke xviii. 15, 16*; all which places give us an account, that *little children* were brought to our Saviour, &c.

Fowler Wal-  
her's Def. of  
Inf. Bapt.  
p. 20.

Thus Mr. *Fowler Walher*, to prove in-  
*fant baptism*, says, 'We are told that  
' *Christ*, during his incarnation, welcom'd  
' *children* to his arms, blessed them, and  
' declared them subjects of his kingdom:  
' which, I think, says he, is a sufficient  
' indication of his mind, that they should  
' be received into his church by *baptism*.

Dr. Whitby's  
answer.

But Dr. *Whitby*, in his *annotations* on  
this text, grants, that *Christ* neither *bap-*  
*tized these children* himself, nor command-  
ed his *apostles* to do it. For which *con-*  
*cession* he gives these two reasons, 1. 'That  
' *Christian baptism* was not yet instituted.  
' 2. That the *baptism* then used by *John*  
' and *Christ's* disciples, was only the *bap-*  
*tism of repentance and faith* in the *Mes-*  
*siab*, which was to come: of both  
' which *infants* were incapable.

Acts xix. 4.

Now as these are very good reasons to  
induce any one to believe, that those *infants*  
were not *baptized*; so I think they are  
sufficient to overthrow any argument that  
can be drawn for the *baptizing of infants*,  
from this passage. For, 1. As the *Chris-*  
*tian baptism* was not yet instituted, then  
certainly our Saviour, in his words and  
action upon this occasion, had no refer-  
ence to *baptism*; nor could they be de-  
signed to teach the disciples concerning  
a rite,

Remark.

a rite, which was not yet instituted: so that all arguments drawn from thence for *baptizing infants*, extend the words and action of our Saviour beyond the first intention of them. And what can be more absurd, than to take direction about a *positive rite*, from any word or action that happen'd before the institution was in the world?

2. To say they were not admitted to the *baptism* then in use, because they were incapable of it, *repentance* and *faith* in the *Messiah* which was to come, *faith* the doctor, being required to the *baptism* used by *John*, and the disciples of our Saviour: This, I say, grants that no *children* were *baptized* in the time of our Saviour's life; and that they are as incapable of *Christ's baptism* as they were of *John's*. For *children* are as incapable of *repentance*, and *believing* that the *Messiah* is come as they were of *believing* he was to come; and yet both these are required of persons, in order to their receiving *Christ's baptism*.

And to say, that these *children* were not *baptized* because they had already enter'd into covenant with God by *circumcision*, is to say no more of them than what might be said of all men, who had hitherto been *baptized* either by *John* or the disciples of our Saviour.

Very justly therefore does the learned Dr. Hammond say, ' If the inference [from this text] were, that all *infants* are, that is, ought to be *batpized*, upon this (and

Acts ii. 38.

viii. 37.

And answer in  
the church  
catechism.

Dr. Ham-  
mond's Resol.  
to 6 Queries,  
p. 230.



F. 294.

Bible Taylor,  
1st. Propb.  
p. 310.

‘ (and no other) ground, because *Christ*  
‘ blessed them, I should acknowledge, the  
‘ conclusion to be weakly built.’ And he  
grants, ‘ That little *children* may, and  
‘ must be permitted to be brought by  
‘ others to *Christ*, and being so brought,  
‘ yet are said to come unto him. 2. His  
‘ blessing them, by imposition of hands;  
‘ and, 3. His affirming, that the king-  
‘ dom of God, the church here, and  
‘ heaven hereafter, are a conjunction of  
‘ particulars, which come not home dis-  
‘ tinctly to *baptizing of infants*; because,  
‘ it is not affirmed he did *baptize* them.’

So that this gentleman confirms the  
argument given by the reverend Dr. *Je-*  
*remy Taylor*; who says, ‘ From the action  
‘ of *Christ’s blessing infants*, to infer that  
‘ they are to be *baptized*, proves nothing  
‘ so much, as that there is great want of  
‘ better arguments. The conclusion would  
‘ be with more probability derived thus;  
‘ *Christ blessed children and so dismissed*  
‘ them, but *baptized* them not; therefore  
‘ *infants* are not to be *baptized*. But let  
‘ this be as weak as its enemy; yet that  
‘ *Christ did not baptize* them, is an argu-  
‘ ment sufficient, that *Christ* hath other  
‘ ways, of bringing them to heaven, than  
‘ by *baptism*. He passed his act of grace  
‘ upon them, by benediction and im-  
‘ position of hands.

The Continuers  
of Pool’s An-  
notations.

The continuers of *Pool’s* annotations  
say, ‘ That a doubt may from this text  
‘ arise in the reader’s mind, for what  
‘ purpose the parents or nurses did bring  
‘ these

‘these young children to *Christ*; it was  
‘not for *baptism*, for he *baptized* none  
‘himself.’

Again, ‘That we must take heed, we  
‘do not found *infant-baptism*, upon the  
‘example of *Christ* in this text; for it is  
‘certain, that he did not *baptize these*  
‘*children*.’

Permit me then to observe, and it is *Remark*,  
plain, that the *coming* unto *Christ*, spoken  
of in the text, intends a *personal* approach,  
not a *spiritual* coming, so as to love him,  
fear him, believe in him, and become his  
followers.

Now from childrens being brought into  
his presence, and from what is said, of  
the lawfulness of such a coming to him,  
to infer, their capacity of coming to him  
*spiritually*, and their right to *baptism* is a  
very weak conclusion. Many that were  
permitted to come into *Christ*’s presence  
in the days of his flesh, were far enough  
from being his disciples, or having any  
right to the ordinances of the gospel  
church. Many who believed not in him  
were brought to him to be healed. Many  
of the Scribes and Pharisees came to him  
to mock him, and catch at his sayings;  
therefore from a *bodily* coming to him,  
to argue a *right* or capacity of a *spiritual*  
coming, is most ridiculous.

Nor does it appear, from the relation  
given of this matter by either of the  
*evangelists*, that these children were  
brought to *Christ*, upon any other account  
than what many grown persons were,  
*viz.*

*viz.* that they might be *healed* of some *bodily distempers*. Nay, the words of *St. Luke* plainly intimate, it was for this end. For, says he, they brought to him *also*, infants, that he would touch them; where the term *also* intimates, that they were either brought with others, or upon the same account that others were; *viz.* to be healed.

For it is, as if he had said; As they brought men and women, afflicted with various distempers unto *Christ* to be cured; so they brought children *also*. And this interpretation is further signified, in that it is said, they brought them to him, that he would *touch them*. Now it was well known, that *Christ's* method of healing distempers, was by his *touching* the person, or their *touching* of him. Nor do we read that ever he convey'd *spiritual* benefits to persons by a *touch*; therefore it is evident, that it was not any *spiritual* privilege, but a *bodily cure*, for which they brought these children to him. Nor do the words of *St. Matthew* overthrow this interpretation, when he says, they were brought that he should *put his hands on them, and pray*; for he frequently took that method, in the performing of his miracles. When *Jairus* besought *Christ* to come and heal his daughter, he

Mark v. 22. says, *I pray thee come and lay thine hands on her, that she may be healed.*

Sometimes we read of this work, joined with his imposition of hands; as in the

Mark i. 41. cure of the Leper, and at the raising of the



the widow of Nain's son; and it is said, Luke vii. 14. that *Christ lift up his eyes and prayed*, John xi. 41. when he raised *Lazarus* from the dead. This being *Christ's* custom; it is very easy to understand their design, in bringing these *children* unto him, *that he would lay his hands on them and pray*; viz. that they might thereby receive the blessing of a miraculous cure.

That objection, That if these *children* were brought to *Christ* to be healed of any *bodily* distempers, then the disciples would not have hindered them, is of no force. For we find they were sometimes guilty of the same error, when *adult* per-Matt. xx. 31. sons sought to him for a cure. It is said, those that followed *Christ*, which chiefly were his disciples, rebuked the *two blind men*, because they should hold their peace. It is expressly said of the disciples, that they besought *Christ* to send the *woman* of *Samaria* away, when repeated application was made to him. *Christ* was sometimes so thronged with the multitude of men and women that came to him, that he with his disciples had not leisure to take their necessary refreshment, so that they might conclude, their master would be much pressed indeed, if they were allowed to bring their *sick* and *weak children* also. And the reason which our saviour gives, why he would have them suffer'd to come unto him, viz. *for of such is the kingdom of heaven*, does not in the least overthrow this interpretation, but rather justifies it. For by the kingdom of heaven,

heaven, it is agreed on all hands, our saviour either intends the state of glory, or the christian church.

Now since children for their innocence and humility resemble the blessed in heaven, who are free from all infirmities, or the saints who are interested in the kingdom of grace. Our saviour may well be understood, as if he had said, there is no reason to think them below my notice, or so deprive them of receiving from me a cure of their infirmities: they have not brought their sickness and diseases upon themselves by their *actual* transgressions, as indeed many of the *adult* whom I have cured have done; and therefore they have a better title to my compassion to enjoy the blessing of a miraculous cure.

And that our saviour does not intend by these words that little children should be members of the gospel church, but only such who resemble little children in innocence and humility, and a freedom from all prejudices, appears both by the the word *τοιοῦτοι* here used, that is, such like, or those that resemble them; and also, by what the *evangelist* reports our saviour to have added at the same time, *Mark x. 14.* as explicative of this saying, *Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.* But if we waive all these advantages against the argument drawn from hence; there is another observation that will sufficiently overthrow it, *viz.* That

That tho' it be plainly expressed here, that little children were brought to *Christ*, that he declared such might come unto him, and that he laid his hands upon them, and blessed them; yet there is not the least intimation, in any of the *evangelists*, that they were *baptized*. So particularly the learned *Dr. Whitby* upon this text grants, that *Christ* neither *baptized* these children himself, nor commanded his disciples to do it; and for this concession he gave those two very good reasons aforementioned.

When bloody *Bonner*, in his dispute with *Robert Smith* the martyr, brought this text to prove the necessity of *baptizing infants*; the martyr smartly returned this answer; Our saviour says, *suffer little children to come unto me, and not unto* Fox's AAs and Mon. p. 1256. *water*.

Having thus considered the subjects of *The Mode of baptism*, I shall proceed to the mode of *baptizing*, and shew likewise from unquestionable concessions of the most considerable *Pædobaptists*, that it is by *Immersion* or *dipping of the whole body into the water*. The Mode of Baptism considered.

*Mr. Baxter* charges the practice of *dipping in Baptism*, as a breach of the *sixth commandment*; and forms his argument upon it thus: 'That which is a plain breach of the *sixth* commandment, *Thou shalt not kill*, is no ordinance of God, but a most heinous sin: But the ordinary practice of *baptizing by dipping over head in cold water*, as necessary, is

Plain Scrip. Proof, p. 134.



‘ a plain breach of the *sixth* command-  
 ‘ ment : Therefore it is no ordinance of  
 ‘ God, but an heinous sin. And as Mr.  
 ‘ *Cradock*, in his book of *Gospel Liberty*,  
 ‘ shews ; the magistrate ought to restrain  
 ‘ it, to save the lives of his subjects ;  
 ‘ even according to their principles, that  
 ‘ will yet allow the magistrate no power  
 ‘ directly in matter of worship. That  
 ‘ this is *flat murder*, and no better, being  
 ‘ ordinarily and generally used, is unde-  
 ‘ niable to any understanding man. For  
 ‘ that which directly tendeth to over-  
 ‘ throw mens lives, being wilfully used,  
 ‘ is *plain murder*.’ And farther he adds,  
 ‘ I know not what trick a covetous land-  
 ‘ lord can find out, to get his tenants to  
 ‘ die apace, that he may have new fines  
 ‘ and herriots, likelier than to encourage  
 ‘ such practices, that he may get them  
 ‘ all to turn Anabaptists. I wish, says he,  
 ‘ that this device be not it that counte-  
 ‘ nanceth these men. And covetous phy-  
 ‘ sicians, methinks, should not be much  
 ‘ against them. *Catarrhs* and obstructi-  
 ‘ ons, which are the two great fountains  
 ‘ of most mortal diseases in man’s body,  
 ‘ could scarce have a more notable means  
 ‘ to produce them where they are not,  
 ‘ or to increase them where they are.  
 ‘ *Apoplexies*, *lethargies*, *palsies*, and all  
 ‘ *comatous* diseases, would be promoted  
 ‘ by it. So would *cephalgies*, *hemicra-  
 ‘ nies*, *phthises*, *debility* of the stomach,  
 ‘ *crudities*, and almost all fevers, *dysente-  
 ‘ ries*, *diarhæa’s*, *cholicks*, *iliack* passions,  
 ‘ *convulsions*,

## The P R E F A C E.

xxxv

‘ convulsions, spasms, tremores, &c. All  
 ‘ hepatic, splenetic, pulmoniac persons, and  
 ‘ hypochondriacks, would soon have enough  
 ‘ of it.’

Strange quackism ! as if hard words, impudence, and nonsense, delivered with a magisterial air, would carry every thing before them. He might have added, Thus, Gentlemen, you may easily by my bill perceive, that I infinitely surpass those empty pretending *quacks*, who confine their narrow talent to one distemper, whereas all diseases are alike to me, and I have a *hundred* several ways to extirpate them. But he concluded thus: ‘ In a word, says he, it is good for  
 ‘ nothing, but to dispatch men out of the  
 ‘ world, that are burdensome, and to  
 ‘ ranken church-yards.’

No wonder, Mr. *Baxter* was so unwilling to be *dipt*. I have been informed that Mr. *Baxter* was for having all the *Baptists* *hanged*, and therefore shall add one passage more, and leave the reader to judge, what he would have done to the *Baptists*, had it been in his power. They *Plain Serp.*  
 are his own words: ‘ If, says he, *Murder* *Proof. p. 136.*  
 ‘ be a sin, then dipping ordinarily in cold  
 ‘ water over head in *England*, is a sin.  
 ‘ And if those that would make it Mens  
 ‘ religion to *murder* themselves, and urge  
 ‘ it on their consciences as their duty, are  
 ‘ not to be *suffered* in a common-wealth,  
 ‘ any more than *highway murderers*; then  
 ‘ judge how these *Anabaptists*, that teach  
 ‘ the necessity of such *dipping*, are to be  
 ‘ suffered.’

His next argument is to prove *dipping* a breach of the *seventh* commandment. *Thou shalt not commit adultery.* For thus he expresseth himself; ‘ My *seventh* argument, is also against another wickedness, in their manner of *baptizing*; which is their *dipping* persons *naked*, as is very usual with many of them, or next to naked, as is usual with the modestest, that I have heard of.’

*Life*, p. 2.

Mr. *Baxter* indeed acknowledges, that in his youth he was addicted to *lying*, and it plainly appears he had not left it when he wrote this chapter. The whole of which, besides *lies*, is so full of obscenity and immodesty, that it rather discovers the naughtiness of his own heart, than a confutation of what is intended thereby; and therefore I forbear to recite it.

*Treat. of Bapt.*  
p. 54.

But whether the water of *baptism* ought to be applied by *immersion*, or by that of *aspersion*, or *effusion*, is, says the learned Dr. *Towerson*, ‘ a more material question, than it is commonly deemed by us, who have been accustomed to *baptize* by a bare *effusion*, or *sprinkling* of water upon the party. For in things which depend for their force, upon the meer will and pleasure of him who instituted them, there ought no doubt, great regard to be had to the commands of him, who did so; as without which there is no reason to presume, we shall receive the benefit of that ceremony to which he hath been pleased to annex it. Now, what



‘ what the command of *Christ* was in this  
 ‘ particular cannot well be doubted of,  
 ‘ by those who shall consider the first  
 ‘ words of *Christ* concerning it, and the  
 ‘ practice of those times; whether in the  
 ‘ baptism of *John*, or of our saviour. For  
 ‘ the words of *Christ* are, that they should  
 ‘ baptize or dip those whom they made  
 ‘ disciples to him; for so no doubt  
 ‘ the word βαπτίζω, properly signifies.  
 ‘ And which is more, and not without  
 ‘ its weight, that they should baptize  
 ‘ them into the name of the father, and  
 ‘ of the son, and of the holy ghost;  
 ‘ thereby intimating such a washing, as  
 ‘ should receive the party baptized, with-  
 ‘ in the very body of that water, which  
 ‘ they were to baptize him with.’ And  
 further, says he,

‘ If there could be any doubt, con- p. 55.  
 ‘ cerning the signification of the words  
 ‘ in themselves [in *Christ*’s commission]  
 ‘ yet would that doubt be removed, by  
 ‘ considering the practice of those times,  
 ‘ whether in the baptism of *John*, or of  
 ‘ our saviour. For such as was the prac-  
 ‘ tice of those times in baptizing, such in  
 ‘ reason are we to think, our saviour’s  
 ‘ command to have been concerning it,  
 ‘ especially when the words themselves  
 ‘ incline that way; there being not other-  
 ‘ wise any means, either for those, or  
 ‘ future times, to discover his intention  
 ‘ concerning it. Now what the practice  
 ‘ of those times was, as to this particular,  
 ‘ will need no other proof, than their

Matt. iii. 5.

vi. 13.

John iii. 22,  
23.

Acts viii. 38.

Dr. Tillotson.

Vol. 1. p. 66.

resorting to *rivers*, and other such like  
 receptacles of water for the performance  
 of that ceremony, as that too, because  
 there was *much water there*; for so the  
*scripture* doth not only affirm concerning  
 the *baptism* of *John*, but both intimate  
 concerning that, which our saviour ad-  
 ministr'd in *Judea*. Because, making  
*John's baptism*, and his, to be so far  
 forth of the same sort, and expressly  
 affirm concerning the *baptism* of the  
*Eunuch*, which is the *only christian bap-*  
*tism*, the *scripture* is any thing particular  
 in the description of. The words of  
 St. *Luke* being, that both *Philip* and  
 the *Eunuch* went down into a certain  
 water, which they met with in their  
 Journey, in order to the *baptizing* of  
 the *latter*. For what need would there  
 have been, either of the *Baptists* resort-  
 ing to *great* confluxes of water, or of  
*Philip* and the *Eunuch's* going down  
 into this; were it not, that the *baptism*,  
 both of the one or the other, was to be  
 performed by an *immersion*? A very  
*little* water, as we know it doth with us,  
 sufficing for an *effusion* or *sprinkling*.

Dr. Tillotson, archbishop of *Canterbury*,  
 says thus, ' Antiently those who were bap-  
 tized, put off their garments, which  
 signified the putting off the body of sin,  
 and were immersed, and buried in the  
 water, to represent their death to sin;  
 and then did rise up again out of the  
 water, to signify their entrance upon a  
 new life. And to these customs the  
 apostle

‘ apostle alludes, when he says ; *How shall we that are dead to sin live any longer therein ? Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism.*’

Dr. Cave tells us, ‘ That the party to Dr. Cave.  
‘ be baptized was wholly immersed, or Prim. Christ.  
‘ put under water, which was the almost 7 Edit. p.204.  
‘ constant and universal custom of those  
‘ times, whereby they did more notably,  
‘ and significantly express the *three* great  
‘ ends, and effects of *baptism*. For, as  
‘ in *immersion*, there are in a manner *three*  
‘ several acts ; the putting the person into  
‘ the water, his abiding there for a little  
‘ time, and his rising up again ; so by  
‘ these were represented *Christ’s* death,  
‘ *burial*, and resurrection ; and in con-  
‘ formity thereunto, our dying unto sin,  
‘ the destruction of its power, and our  
‘ resurrection to a new course of life.’

Dr. Sharp, archbishop of York, in his Dr. Sharp.  
*sermon* before Queen Mary, has these March 27,  
words : ‘ Whenever a person in antient 1692.

‘ times was *baptized*, he was not only to  
‘ profess his *faith* in *Christ’s* death and re-  
‘ surrection, but he was also to look upon  
‘ himself as obliged, in correspondence  
‘ therewith, to mortify his former carnal  
‘ affections, and so enter upon a new state  
‘ of life ; and the very form of *baptism*,  
‘ did lively represent this obligation to  
‘ them. For what did their being *plunged*  
‘ *under water* signify but their under-  
‘ taking, in imitation of *Christ’s* death



‘ and burial, to forsake all their former  
 ‘ evil courses, as their *ascending out of*  
 ‘ *the water*, did their engagement to lead  
 ‘ a holy spiritual life.’

Dr. Whitby  
*Annot. Matt.*  
 iii. 16.

Dr. *Whitby* observes, ‘ That it is said  
 ‘ of our saviour himself, that *being bap-*  
 ‘ *tized he came up straightway out of the*  
 ‘ *water*. The observation of the Greek  
 ‘ church is this; that he who ascended  
 ‘ *out of the water*, must first *descend down*  
 ‘ *into it*: *Baptism* therefore, is to be per-  
 ‘ formed not by *sprinkling*, but by *wash-*  
 ‘ *ing* the body; and, indeed, it can be  
 ‘ only from ignorance of the *Jewish* rites  
 ‘ in *baptism*, that this is questioned. For  
 ‘ they, to the due performance of this  
 ‘ rite, so superstitiously required the *im-*  
 ‘ *mersion* of the whole body in the water,  
 ‘ that if any dirt, hindered the water from  
 ‘ coming to any part of it, the *baptism*  
 ‘ was not right; and if one held the *bap-*  
 ‘ *tized* by the arm, when he was let down  
 ‘ into the water, another must after *dip*  
 ‘ him, holding him by the other arm that  
 ‘ was *washed* before, because his hand  
 ‘ would not suffer the water to come to  
 ‘ his whole body.’

Bishop Burnet,  
*Exposit. of the*  
 33 *art.* p. 300

Bishop *Burnet* says thus; ‘ How well  
 ‘ soever the *Jews* might have been ac-  
 ‘ customed to this rite, and how proper  
 ‘ a preparation soever, it might be to the  
 ‘ manifestation of the *Messias*; yet the  
 ‘ justification of *baptism*, as it is a foederal  
 ‘ act of the christian religion, must be  
 ‘ taken from the commission, that our  
 ‘ saviour gave to his disciples; to go  
 ‘ preach

‘ preach and make disciples to him in all  
 ‘ nations, for that is the strict signifi-  
 ‘ cation of the word; baptizing them in  
 ‘ the name of the father, and of the son,  
 ‘ and of the holy ghost; teaching them to  
 ‘ observe all things, whatsoever I have com-  
 ‘ manded you. By the first teaching or  
 ‘ making of disciples, that must go before  
 ‘ baptism, says the bishop, is to be meant  
 ‘ the convincing of the world, that Jesus  
 ‘ is the Christ, &c. as cited page 9. And  
 ‘ then they led them into the water, and  
 ‘ with no other garments, but what might  
 ‘ cover nature; they at first laid them  
 ‘ down in the water, as a man is laid in  
 ‘ a grave, and then they said these words,  
 ‘ I baptize, or wash thee, in the name of  
 ‘ the father, son, and holy ghost: then  
 ‘ they raised them up again, and clean  
 ‘ garments were put on them, from  
 ‘ whence came the phrases, of being bap-  
 ‘ tized into Christ’s death; of being buried  
 ‘ with him by baptism into death; of our  
 ‘ being risen with Christ, and of our putting  
 ‘ on the Lord Jesus Christ; of putting off  
 ‘ the old man, and putting on the new.  
 ‘ After baptism was thus performed, the  
 ‘ baptized person was to be further in-  
 ‘ structed in all the specialties of the  
 ‘ christian religion, and in all the rules of  
 ‘ life, that Christ had prescribed.’

I must beg leave once more to cite Dr. Dr. Whitby.  
 Whitby on this head, because he speaks  
 so full to the purpose: and do hope it  
 will not be deemed superfluous. He says, *Prot. Recon.*  
 ‘ That baptism in the apostles time, was 2 Ed. p. 264.  
 ‘ administred

‘ administred by *dipping*, not by *sprink-*  
‘ *ling* the *baptized* person : and therefore  
‘ that *dipping* was the *institution* of our  
‘ Lord, or his apostles, is extremely evi-  
‘ dent. For thus this sacrament was ad-  
‘ ministrated to our blessed saviour, of  
‘ whom it is said, *That straightway Jesus*  
‘ *went up out of the water.* He came up ;  
‘ therefore he went down ; behold an  
‘ *immersion*, not an *asperision*, saith *Jeremias*  
‘ Patriarch of *Constantinople* : and this im-  
‘ *merision*, was used to expresse the great  
‘ mystery of *baptism*, viz. our being buried  
‘ with *Christ*, as to the old man, and our  
‘ resurrection with him to newness of life.  
‘ So St. *Paul* plainly intimateth, saying,  
‘ *How shall we that are dead to sin live*  
‘ *any longer therein ?* Now that *baptized*  
‘ christians are dead to sin, he proveth  
‘ from their being *buried* with *Christ* in  
‘ *baptism*. Whence it is clear, that *bap-*  
‘ *tism* then was so performed as to be an  
‘ image of the *burial* and resurrection of  
‘ our Lord, and therefore was administred  
‘ by putting the *baptized* person under  
‘ water, and causing him to rise up out  
‘ of it.

Dr. Wall.

Dr. Wall, in his *Defence of Infant-bap-*  
*tism*, grants, that the *baptisms* of *John*,  
and the apostles was performed by immer-

Def. of Inf.  
Bapt. P. 131.

*sion*. His words are these : ‘ As to the  
‘ manner of *baptism* then generally used,  
‘ the texts produced by our author \*,  
‘ and by every one that speaks of these  
‘ matters, are undeniable proofs, that the  
‘ *baptized* person went ordinarily into the  
‘ water,

\* Dr. Gale,  
whom by way of  
contempt thro’  
his whole book  
he calls Mr.  
Gale.



## The P R E F A C E.

xliii

water, and sometimes the *Baptist* too. We should not know by these accounts whether the whole body of the *baptized* was put *under* water, head and all; were it not for two later proofs, which seem to me to put it out of question. *One*, that *St. Paul* does *twice*, in an allusive way of speaking, call *baptism* a *burial*: which allusion is not so proper, if we conceive them to have gone into the water only up to the arm-pits, &c. as it is, if their whole body was *immersed*. The *other*, the custom of the Christians in the near succeeding times, which being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a *total immersion* of the naked body, and that (as this author observes, and I had shewn) *thrice* repeated.

In another place, the Doctor, to shew his zeal for the practice of *immersion* in *baptism*, offers very submissively some few things to the consideration of those of his brethren, who thought the coldness of our *climate* a good reason to change the antient practice of *dipping* into that of *sprinkling*. For thus he asserts, ‘ That *D. f. of Inf.*  
 ‘ our *climate* is no colder than it was, for *Bapt. p. 144.*  
 ‘ those *thirteen* or *fourteen hundred* years,  
 ‘ from the beginning of Christianity here,  
 ‘ to Queen *Elizabeth’s* time; and not near  
 ‘ so cold as *Muscovy* and some other  
 ‘ countries, where they do still *dip* their  
 ‘ children in *baptism*, and find no incon-  
 ‘ venience in it. That the apparent  
 ‘ reason

‘ reason that alter’d the custom, was not  
 ‘ the coldness of the *climate*, but the  
 ‘ imitation of *Calvin*, and the church of  
 ‘ *Geneva*, and some others thereabouts.

‘ That our reformers and compilers of  
 ‘ the liturgy (even of the last edition of  
 ‘ it) were of another mind; as appears  
 ‘ both by the express orders of the ru-  
 ‘ brick itself, and by the prayer used just  
 ‘ before *baptism*, *sanctify this water*, &c.  
 ‘ and grant that this child now to be *bap-*  
 ‘ *tized* THEREIN, &c. (if they had meant,  
 ‘ that *pouring* should have always, or  
 ‘ most ordinarily have been used, they  
 ‘ would have said THEREWITH. And  
 ‘ by the definition given in the cate-  
 ‘ chism of the outward visible sign in  
 ‘ *baptism*; *water* WHEREIN *the person is*  
 ‘ *baptized*. I know, that in one edition  
 ‘ it was said is *dipped* or *sprinkled* with it.  
 ‘ I know not the history of that edition;  
 ‘ but as it is a late one, so it was not  
 ‘ thought fit to be continued. The old  
 ‘ edition had the prayer before said in  
 ‘ these words, *baptized in this water*.

‘ That if it be the coldness of the air  
 ‘ that is feared; a child brought in loose  
 ‘ blankets, that may be presently put off  
 ‘ and on, need be no longer naked, or  
 ‘ very little longer, than at its ordinary  
 ‘ dressing and undressing, not a quarter or  
 ‘ sixth part of a minute.

‘ If the coldness of the water; there  
 ‘ is no reason, from the nature of the  
 ‘ thing, nor order or command of God,  
 ‘ or man, that it should be used cold:

‘ but

‘ but as the waters in which our saviour  
 ‘ and the primitive christians in those hot  
 ‘ countries, which the *scripture* mentions,  
 ‘ were naturally warm by reason of the  
 ‘ *climate*; so if ours be made warm, they  
 ‘ will be liker to them. As the inward  
 ‘ and main part of *baptism*, is God’s wash-  
 ‘ ing and sanctifying the soul; so the  
 ‘ outward symbol is the washing the body,  
 ‘ which is as naturally done by warm wa-  
 ‘ ter as cold; it may I suppose be used  
 ‘ in such degree of warmth as the parents  
 ‘ desire.

The Doctor goes on to shew the diffi-  
 culties that lye in the way of restoring  
 this lost primitive practice of *dipping* in  
*baptism*: and thinks *Calvin* was the first  
 who made a breach therein, by prescrib-  
 ing *pouring* water on the infant; but lays  
 the total profanation of it (by bringing it  
 to *sprinkling*) at the door of the *Presby-*  
*terians* here in *England*, when their reign  
 began about the year 1644. This, he  
 says, ‘ scandalized many people; and in-  
 ‘ deed it was, and is really *scandalous*.’ And *Dis. of Inf. Bapt. p. 149*;  
 in another place, he calls them, ‘ the most  
 ‘ *disorderly baptizers* of all.’ And that we *Ib. p. 97*.  
 might not be mistaken of the persons he  
 thus brands, he adds, ‘ Those, I mean,  
 ‘ who affecting to use as little water as  
 ‘ possible, do purposely throw no more  
 ‘ than a *sprinkle* or *drop* of water on the  
 ‘ face of a child. The *scripture*, says he,  
 ‘ will never justify these, nor the ancient  
 ‘ church, nor the *rubric* of the church of  
 ‘ *England*.

I must



Remark.

I must observe here, that this learned Gentleman, when about to compliment the people called *Quakers*, with a short catalogue of their ancient friends, seems to be off his guard. For I mistake him much if he does not there fairly prove, that the *Valentinians* \*; which he thinks deserved a worse name than that of *Heretics*, were the first that changed the practice of *dipping* into *pouring*; so that *pouring* in *baptism*, which he seems to be so fond of, sprung from a very bad origin. For after he has given a very strange account, from *Irenæus*, of the practice of some of them in their ways of *baptism*, he tells us, ‘ That some of them say, ‘ that it is needless to bring the person ‘ to the water at all. But making a mixture of oyl and water, they pour it on ‘ his head, using certain prophane words ‘ much like them before-mentioned: and ‘ they say that this is *redemption* [or *baptism*.’]

\* A sect that flourished about the year 140.

Vol. II, p. 94.

Many more testimonies to this purpose might be produced, both foreign and domestic. But least some, who delight in numbers, should think these not sufficient, I shall, for their sakes, add the testimony of an *whole assembly of Divines*, who in their *annotations* on those words of the apostle, *buried with him by baptism*, deliver their opinion in these terms.

‘ In this phrase, say they, the apostle ‘ seemeth to allude to the ancient manner ‘ of *baptism*, which was to *dip* the parties ‘ *baptized*, and as it were to *bury* them ‘ under

under the water for a while, and then to draw them out of it, and lift them up, to represent the *burial* of our old man, and our resurrection to newness of life.

I shall now conclude with the words of a *Mr. Joseph Stennet*, reverend and learned gentleman, who, after he had been contemplating on these things, says, ‘ He cannot chuse but lament, that so many pious and learned men should find themselves so fettered by the tyranny of custom and tradition, that tho’ they cannot but aspire after the liberty of practising the ordinances of *Christ*, according to the primitive pattern, and now and then let go some sighs and wishes, to express the sense of their minds on this head, yet they seem to want that degree of resolution, and firmness of mind, which is necessary to attempt such a reformation. *Answer to Ruffen, p. 194*

‘ Too many are afraid of the consequences of altering old traditions, and seem rather disposed to tolerate abuses, than to redress them: not enough considering, that it is every man’s duty to reform his own practice, and to endeavour to reform that of others, so far as he is capable in his station; that there can be no good excuse framed to palliate the violation of plain institutions; that the long or general practice of a custom that wants a foundation in the word of God, makes the reasons that are urged for a reformation so much the stronger; and that whatsoever names of *reproach* may be given to those, who have

‘ have the courage to stem the tide of  
 ‘ vulgar errors and abuses, they act an  
 ‘ honourable part, in espousing the cause  
 ‘ of truth, which is the cause of God.  
 ‘ *For those who honour him, he will honour.*’

*The Baptists  
 misrepresented.*

Notwithstanding so much which has been  
 said, and much more which might have  
 been said in favour of the *English Baptists*;  
 yet there is hardly any party, or denomi-  
 nation of Christians, that have been so  
 basely misrepresented, and unkindly treated  
 in the world as they. Wherever there  
 has been any persecution, they, if any in  
 those countries, have been sure to feel the  
 hottest part of it. The books written a-  
 gainst them, are not only very numerous,  
 but commonly fill’d with foolish and scan-  
 dalous stories, to render them *odious*: and  
 the histories of this people, that are yet  
 extant, are, for the most part, such as  
 have been published by their greatest ad-  
 versaries.

The foreign *Baptists* indeed have pub-  
 lished some account of themselves, and  
 their *martyrology* is a large book in *Folio*;  
 but the *English* have done nothing of this  
 nature. It were much to be wished, that  
 some abler hand had undertaken it; for,  
 I believe, that none who have gone under  
 this name in the world have behaved  
 themselves better, or can have more said  
 to their reputation, and to recommend  
 them to the love and esteem of their fel-  
 low Christians, than those who have lived  
 in *England*. And further, I will venture  
 to say, that none of the reformed churches  
 in



in *England*, or elsewhere, have behaved themselves with more prudence, piety, and charity, than the *English Baptists*: and, to their immortal honour be it spoken, they have never been persecutors of others for conscience sake, though they themselves have been persecuted by every sect.

Before the reformation was established, all *Protestants* were, by *Roman Catholicks*, branded with the name of *Anabaptists*; as appears by King *Henry VIII's* speech to his parliament, *Dec. 24, 1545*, and several of them in their examinations, and at their executions took care to clear themselves. ‘Behold, says he, what love Fox, vol. III. and charity is among you, when the one P. 571. calleth the other *Heretick*, and *Anabaptist*, and he calleth him again *Papist*, *Hypocrite*, and *Pharisee*.’

After the reformation, all that dissented from the established church, had the same title bestowed upon them; and not one of the several sects, as I can find, escaped it.

Thus the *Brownists* complain, in their third petition to King *James I.* ‘We Apology, have been, say they, all manner of ways P. 80, 112. traduced, and divulged to be *Donatists*, *Anabaptists*, &c.’

The *male-contents*, that is, those who continued in the church, but disliked several things in it, and endeavoured to Strype, c. have them reformed, complain of being xxviii. p. 293. reproached with this name by their brethren; as appears by their petition at

the beginning of Queen *Elizabeth's* reign:

The *Family of Love* were represented by King *James* himself, to be a vile sect among the *Anabaptists*; as they shew in their petition to that prince, and of which they endeavour to clear themselves.

Fuller, *Cent.*  
17. p. 32.

‘Whereas, say they, there is published a book, written by your highness, as an instruction to your most noble son, of a people that are of a vile sect among the *Anabaptists*, called the *Family of Love*, who do hold and maintain many proud, uncharitable, unchristian, and most absurd opinions. — They, with humble hearts, do beseech your majesty to understand, that the people of the *Family of Love*, or of God, do utterly declaim and detest all the said absurd, and self-conceited opinions, and disobedient and erroneous sorts of the *Anabaptists*, and all other proud minded sects and heresies whatsoever.’

And further, To render the name of *Anabaptist* yet more odious, they have endeavoured to represent the greatest *Heretics*, and men who have been executed for the worst of crimes, to be of the sect of the *Anabaptists*.

Sir *Jervois Yelvis*, lieutenant of the tower, who was executed on *Tower-hill* for poisoning Sir *Thomas Overbury* was represented to be an *Anabaptist*, as appears by his speech on the scaffold. In which, says he, ‘The Lord Chief Justice, upon the closing up of my speeches, at my arraignment, said I was an *Anabaptist*. I would to God I was as clear from all other sins, as

Truth brought  
to light by time.  
Part II. p. 89.

## The P R E F A C E.

‘ as from that ; for I always detested that.  
‘ condition.’

How much weak minds have been wrought upon by such representations, appears still among the *Pædobaptists*, who never gave themselves the trouble of enquiring into the truth of facts. And the more ignorant of them, are even frightened at the name, and will hardly esteem their neighbours, thus denominated, christians. And that time might not blot out such representations, Mr. *Neal* was pleased to stamp a mark of his favour thereon : but what credit he has gained, even among his *Pædobaptist* friends thereby, let the world judge.

But I shall cite the *Pædobaptists* themselves, to take off the edge of such mischievous, unchristian, and ill-natured representations ; believing, that a word or two from them will go much farther with such bigoted persons, than all we can say, tho’ never so full to the purpose, for ourselves.

The first I shall mention is Mr. *William Walker* : who in the preface to his *Plea for Infant-baptism*, says thus ; ‘ Of all  
‘ dissenters from the church of *England*,  
‘ none seem to lye under stronger prejudices, than the *Anti-pædobaptists*, as  
‘ having so seemingly fair pleas to make,  
‘ both for themselves, and against their  
‘ opponents ; and that both from *scripture*  
‘ text, and ecclesiastical practice, as few  
‘ of their fellow-dissenters can parallel.



‘ With the more favour and kindness, in  
 ‘ my thoughts, are their persons, precise-  
 ‘ ly considered as such, to be treated :  
 ‘ and with the more fairness and clearness  
 ‘ ought those endeavours, which are un-  
 ‘ dertaken for the removal of their pre-  
 ‘ judices to be managed.’

Obed Wills, M. A. in the preface to his  
*Infant-baptism asserted*, says, ‘ There are  
 ‘ some very worthy persons, and eminent  
 ‘ christians of that way [*Antipædobaptists*]  
 ‘ whom I exceedingly honour for their  
 ‘ gifts and graces, moderation and sweet-  
 ‘ ness of spirit, and liberality towards all  
 ‘ christians.’

p. 146.

Again; ‘ Tho’ I contend with what I  
 ‘ conceive is an error in them, yet I can-  
 ‘ not but love their persons; for I know  
 ‘ there are some of that persuasion, who  
 ‘ for their eminency in grace, ought to  
 ‘ be had in estimation by us.’ And fur-  
 ‘ ther adds, ‘ ’Tis hard in disputes, both  
 ‘ not to be provoked, and not to provoke;  
 ‘ nevertheless, I hope the godly, sober,  
 ‘ and ingenious amongst them, will put  
 ‘ the best construction upon all.’

Mr. John Rogers of St. Thomas Apostles  
 in London, in his treatise of *Church-disci-  
 pline*, having spoken of a small number of  
*Anabaptists* in Ireland, as he calls them,  
 who discovered a malicious spirit, and  
 refused communion with other christians  
 that differed from them; yet speaking of  
 those in *England*, says, ‘ They excel all  
 ‘ others of that practice, that I ever met  
 ‘ with

‘ with. Many of that judgment here in  
 ‘ *London*, and other places, may be set  
 ‘ for eminent examples, both to them at  
 ‘ *Dublin*, and us here, of sweetness, pa-  
 ‘ tience, humility, obedience, self-denial,  
 ‘ and love even to all saints; and, indeed,  
 ‘ such in whom my soul much rejoices,  
 ‘ and hath been much refreshed.’

And as to their practice of *dipping*, he  
 says, ‘ Indeed I dare not deny my judg-  
 ‘ ment, to teach thus far for *dipping*,  
 ‘ above the other forms of *sprinkling*, or  
 ‘ *pouring*; that were it as orderly in our  
 ‘ church, and used, and no offence to  
 ‘ weak souls, I would sooner be induced  
 ‘ to *dip* one, that was never before  
 ‘ *baptized*, than to *sprinkle* one; for to  
 ‘ me, it would be more significant, and  
 ‘ full, and pregnant with former prac-  
 ‘ tices.’

Mr. Mark Needham, in his *View of*  
*England's Interest*, published in 1659,  
 speaking of the *Anabaptists* in *England*,  
 as so stiled, and the injustice of charging  
 them with the crimes of those called so  
 in *Germany*, says, ‘ It is known, that many  
 ‘ learned men, and others, have been,  
 ‘ and are of the same judgment; who,  
 ‘ touching other particulars, are as or-  
 ‘ *thodox* as any.’ Besides, Mr. *Cavedry*  
 saith, ‘ the *scriptures* are not clear, that  
 ‘ *infant-baptism* was an *apostolical* prac-  
 ‘ tice.’

Bishop

Lib. 3. c. 13.  
§ 3.

Bishop Moreton, in his *Appeal* acknowledgeth, that there was an antient practice, for admitting infants to the sacrament of the Lord's-supper, as well as to *baptism*; and that it held *six hundred* years in the church, yet in later times, it was thought fit to be laid aside. ' Shall any presume  
' then, says he, to fasten an *odium* upon a  
' whole party, which abounds with pious  
' men, truly *protestant* in other points,  
' merely because some others think, as  
' they do concerning *Pædobaptism*, do fly  
' out into other notions? By this rule of  
' proceeding, I will easily condemn, not  
' *popery* itself, and *prelacy* only, but other  
' professions of men, whom to avoid of-  
' fence I will not now name; because  
' there is no one party of them, but have  
' their *transcendentals*. But this shall not  
' therefore, be an argument against the  
' whole parties themselves; among whom  
' the most are men of sobriety and gravity,  
' and such we must allow to be the con-  
' stitution of the *baptized* party.'

Mr. Richard Baxter, with whose testi-  
mony I shall conclude this head, in his  
*works*, says; ' I confess to you, of the  
' two evils, I think the church is more  
' corrupted, for want of a solemn re-  
' newing of the *baptismal* covenant at age,  
' and by turning *confirmations* into a cere-  
' mony, than by those *Anabaptists*, who  
' call people to be rebaptized, as the  
' *Africk* council did those, that had been  
' *baptized* by hereticks. *Infants-baptism*  
' is

Vol. IV.  
p. 136.



‘ is no such easy controversy, or article of  
 ‘ faith, as that no one should be tolerated,  
 ‘ that receiveth it not. The antient  
 ‘ church, which we most reverence, left  
 ‘ all men to their liberty, to be *baptized*  
 ‘ only when they pleased; and compelled  
 ‘ none, for themselves, or their children.  
 ‘ *Tertullian* was for the delay till they  
 ‘ understood. *Nazianzen* was for the  
 ‘ staying some years. *Augustin* and others  
 ‘ of the Fathers were *baptized* at age.’

And in his *Life and Times* he says; p. 140.  
 ‘ And for the *Anabaptists* themselves;  
 ‘ tho’ I have written and said so much  
 ‘ against them; as I found, that most of  
 ‘ them were people of zeal in religion;  
 ‘ so many of them were sober and godly  
 ‘ people, and differed from others, but  
 ‘ in the point of *Infant-baptism*, or at most  
 ‘ in the point of predestination, and free-  
 ‘ will, and perseverance, &c.

Again, in his book upon *confirmation*  
 he says; ‘ Upon the review of my argu-  
 ‘ ments, viz. with Mr. *Tombes*, upon the  
 ‘ controversy about *Infant-baptism*, I find  
 ‘ that I have used too many provoking  
 ‘ words, for which I am heartily sorry,  
 ‘ and desire pardon of God and him.’

And further, in his *Letter* to Mr. *Lamb*’s  
 wife; ‘ If, says he, Mr. *Lamb* look into  
 ‘ my book for *Infant-baptism*, let him  
 ‘ know, that I much repent of the harsh  
 ‘ language in it, but not of the main  
 ‘ matter.

Thus

The *P R E F A C E*.

Thus this good old gentleman, and disciple of *Christ*, lived to see his fault in speaking injuriously of the *Baptists*; and repented, and did not scruple to make a publick acknowledgment; an example worthy of imitation, and, therefore, I recommend it to the reverend Mr. *Neal*.





THE *Mr. Atterbury*  
HISTORY  
OF THE  
English Baptists.



CHAP. I.

*Containing an account of those Baptist Ministers, who were ejected or silenc'd, by or before the Act of uniformity, or otherwise suffered on account of their ministry.*



THE many difficulties, that attend an account to be given of so many men, so long since dead, had almost brought me to a resolution of dropping this chapter. I do not pretend to keep an exact order of time; and it is not to be  
VOL. III. B supposed,



supposed, that the publick *pieces* can furnish me with what is needful to be said on this head; nor that the account which I here give is a compleat one. And as I have been obliged to depend upon the account of others, obtained in the best manner I could; so if I have unhappily fallen into any mistakes, or been silent for want of information, I hope the candid reader will not only excuse me, but also point out those mistakes or omissions, that I may shew, it was not with design, by taking an opportunity, in a *supplement* or new edition of these works, to amend the same.

Hanferd  
Knollys.

Mr. *Hanferd Knollys* was ejected from *Humberstone* in the county of *Leicester*. He was a very pious and worthy man, of whom I have already given an account in Vol. I. p. 334.

Henry  
Denne.

Mr. *Henry Denne* was ejected from *Elstly* in the county of *Cambridge*. He suffered much for his *Nonconformity*, and died about the year 1661. An account of him you will find in Vol. I. p. 297.

John  
Tombes.

Mr. *John Tombes*, B. D. was ejected from *Leominster*, in the county of *Hereford*, a worthy minister of great learning and moderation. See the account I have given of him, Vol. I. p. 278.

Henry  
Jessey.

*Henry Jessey*, M. A. was ejected from *St. George's Southwark*, in the county of *Surrey*, a very humble, learned, and pious minister,

minister, of whom I have given an account, Vol. I. p. 307.

Mr. *Edward Barber*, a gentleman of <sup>Edward Barber.</sup> great learning, was first a minister in the established church, and embraced the principles of the *Baptists*, long before the breaking out of the civil wars. He was the means of convincing many, that *Infant-baptism* has no foundation in scripture, and soon gathered a numerous congregation. They met in the *Spital* in *Bishopgate-street*; and, according to Mr. *Danvers*, and Mr. *Edwards*, was the first church, among the *Baptists*, that practised *laying on of hands on baptized believers*, at their reception into the church. He died before the Restoration, and his sufferings on account of religion were before episcopacy was wholly laid aside, as has been before observed, Vol. I. p. 219.

*William Dell*, M. A. was ejected from <sup>William Dell.</sup> *Yelden*, in the county of *Berks*, and from being master of *Caius college*, in the university of *Cambridge*. I have already given some account of him, Vol. I. p. 323.

Mr. *William Kiffin*, minister to a *Baptist* <sup>William Kiffin.</sup> congregation in *Devonshire-Square*, *London*. He was a man of great natural parts, and some learning; a great disputant, and when joined with others, generally had the preference. He was first of an *independent* congregation, and called to the ministry

## The HISTORY of the

among them; was one of those who were concerned in the conferences held in the congregation of Mr. *Henry Jessey*; by which Mr. *Jessey* and the greatest part of the congregation became profelited to the opinion of the *Baptists*. He joined himself to the church of Mr. *John Spilbury*; but a difference arising about permitting persons to preach amongst them, that had not been *baptized by immersion*, they parted by consent, yet kept a good correspondence. After the Restoration, being a man of great substance, he had great interest at court, and was very much in favour with the King, and chancellor *Hide*. I have been informed that it was currently reported, that when the King wanted money, he sent to Mr. *Kiffin* to borrow of him *forty thousand pounds*; that Mr. *Kiffin* pleaded in excuse, his not having so much, and told the messenger, if it would be of service to his majesty, he would present him with *ten thousand*; the which was accepted, and Mr. *Kiffin* afterwards said, he had saved thereby *thirty thousand pounds*. But be this as it will, it is evident, he was very much in the King's favour; and that he was the person that went to the King, and complained against that wicked and scurrilous pamphlet, designed to defame the *Baptists*, intituled *Baxter baptized in Blood*; and by his influence was the King's order procured, to have



have the same examined in council. And also he was the means of procuring the Kings pardon for the *twelve Baptists* who were condemned to death at *Ailsbury*, *Ibid.* p. 181. for refusing to conform to the established church. His great favour with the King procured him many enemies, who had a design upon his life. They accordingly sent a letter to him, directing him to be ready with his friends, at a certain time; which letter was first intercepted, and then brought to him. Mr. *Kiffin* timely applied to chancellor *Hide*, shewed him the letter, and proved it an imposition upon him, with a base design; and so escaped.

HE was one of the *five Baptists*, who were made Aldermen by King *James II.* when he took away the charter of the city of *London*.

THERE was a great dispute held about *Baptism*, at *Coventry*, between Dr. *Grew* and Dr. *Bryan*, on the side of the *Pædo-baptists*, and Mr. *Kiffin* and Mr. *Knollys*, on the side of the *Baptists*. It was managed with good temper, and great moderation; both sides claimed the victory, and parted good friends. All granted, that the *Baptists* came off with great reputation. Mr. *Kiffin* lived to be very old, and continued to preach till near his death. Of his prosecution, by the *Ordinance for punishing Blasphemies and Heresies*, I have taken notice, Vol. I. p. 215.

I have met with one piece which he published, intituled, *a sober discourse, of right to church communion*; wherein he endeavours to prove, by scripture, by the example of the primitive times, and the practice of all, that have professed the christian religion; that no *unbaptized* person may be regularly admitted to the Lord's-supper.

Daniel  
Dyke.

*Daniel Dyke*, M. A. was ejected from *Great Hadham* in the county of *Hertford*.

Continuation,  
P. 533.

*Dr. Calamy*, as an evidence of his being episcopally ordained, says: 'That a certain person, whom he had married, being desirous to get off from his marriage, he produced his orders, and by that means he was disappointed.' I have given some account of him in Vol. I. p. 355.

Vavasor  
Powel.  
*Hist. Pur.*  
Vol. 4.  
p. 448

*Mr. Vavasor Powel*, a very pious man, and a popular preacher. The Reverend *Mr. Neale* has given an account of him, and tells us, he was educated in *Jesus College, Oxon*; and had he been an illiterate man, its not unlikely but he would have told us also, that he was a *Baptist*. I have given some account of him, Vol. I. p. 373.

Benjamin  
Cox.

*Mr. Benjamin Cox* was ejected from a living; but where it was I find not. I have given an account of him, Vol. I. p. 353.

Francis  
Bampffield.  
*Account.*  
p. 259.

*Francis Bampffield*, M. A. was ejected from *Sherbourn* in the county of *Dorset*. I have given some account of him, Vol. I. p. 363. *Dr. Calamy* thinks, 'none at all acquainted

‘ acquainted with his serious piety, which  
 ‘ hath been generally acknowledged, can  
 ‘ forbear owning, that he deserved another  
 ‘ sort of treatment than he met with from  
 ‘ the unkind world. And that he was  
 ‘ collated to a *prebend* in the cathedral  
 ‘ church of *Exeter*, May 15, 1641. and  
 ‘ that he was re-possessed of it, upon the  
 ‘ Restoration, and enjoyed it till *Bartholo-*  
 ‘ *mew-day* 1662. when he was deprived *Continua-*  
*tion,*  
p. 411.  
 ‘ of it, jointly with his living of *Sherbourn*,  
 ‘ for *Nonconformity*. He adds, ‘ I am  
 ‘ also informed, that he was one of the  
 ‘ most celebrated preachers in the *West* of  
 ‘ *England*, and extreamly admired by his  
 ‘ hearers.’

*Francis Cornwell*, M. A. I have given *Francis*  
*Cornwell.*  
 some account of him Vol. I. p. 344. and  
 have since received further information, *viz.*  
 That he was minister of *Marden* in *Kent*;  
 and when under imprisonment in King  
*Charles* I’s time for *Nonconformity* to wear-  
 ing the surplice, to kneeling at the sacra-  
 ment, the cross in baptism, and other  
 ceremonies then imposed, he had for his  
 companion Mr. *Wilson* of *Ottham*. They  
 were together in *Maidstone* Goal, where  
 amongst the visitors that came to see them,  
 there was a woman that had some scruples  
 of mind, whether the *baptism of infants*  
 could be proved from scripture. Mr. *Corn-*  
*well* endeavoured by the best scripture-ar-  
 guments he could, to resolve the woman’s  
 doubts;

doubts; but found he could not do it so well to her satisfaction, and his own, as he could have wished. The woman being gone, he had some conference with Mr. *Wilson*, his fellow-prisoner; who assured him, that he never understood, that *infants baptism* could be proved from scripture, but had its authority from *human tradition*; it being handed down from primitive times, as a practice generally received in the church. Mr. *Cornwell* taking the scriptures to be the only rule of faith, and considering that on this principle only, all the *protestant* churches vindicated their *separation* from the church of *Rome*, against all her impositions brought in by pretended primitive antiquity, tho' not to be found in scripture. This principle of making the scriptures the only rule of faith, engaged him to make more diligent search: and finding that he could not to his own satisfaction prove the authority of *infants baptism* from the scripture; but that in all ages it had its dependance on the decrees, canons, and councils of the church, as many other corruptions had; he resolved to relinquish the doctrine of *infants baptism*, and concluded, that *believers only*, which made profession of their faith and repentance, were the proper subjects of *baptism*.

AFTER the death of King *Charles I.* *Oliver Cromwell* gave liberty to all to worship God according to their own consciences.



sciences. Mr. *Cornwell* being then at liberty, and minister again of the parish-church at *Marden*, and having yet concealed his sentiments, was made choice of to preach the visitation-sermon at *Crambrook*. Having been *baptized* by Mr. *William Jeffery*, of *Seven-Oaks*, his friends concluded this a proper time for him to declare publickly his sentiments; which he did, from *Mark vii. 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.* After the sermon was ended, the clergy were for disputing the point with Mr. *Cornwell* but; Mr. *Jeffery* being present, he referred them to him. They soon found Mr. *Jeffery* too hard for them in disputation, which caused Mr. *Blackwood*, to desire them to cease at that time; for he had taken the Sermon as preached, in short-hand, and would return an answer in print, which he hoped might be to the satisfaction of them all. But in the issue, as I have before related, Vol. I. p. 347. Mr. *Blackwood* became a *proselite*, and was *baptized* by the said Mr. *Jeffery*.

Mr. *Robert Brown*, I take him to be Robert Brown. the person ejected from the sequestred living of *Whitelady Aston*, who Dr. *Walker*, Continuation, according to Dr. *Calamy*, says, 'was a p. 895. fifth-monarchy man, and wrote against 'hearing the parish ministers.' Dr. *Stillingfleet* said, 'that his *Jerubbaal* contained 'the substance of all that was said by the

‘ old *Brownists*.’ He was generally owned a scholar. He died in *Plymouth* by excessive preaching.

John  
Harding.  
*Account*,  
P. 754.

*John Harding*, D. D. Dr. *Calamy* mentions one of this name ejected from *Brenkworth* in the county of *Wilts*, a learned man, much courted to conform; but refusing, he lost his rectory. He had a son of the same name ejected from *Milkisham* in the same county. It is probable one of them may be our *Harding*, but I am not certain which.

Robert  
Steed.  
*Continuation*,  
P. 544.

Mr. *Robert Steed*. Dr. *Calamy* mentions one Mr. *Steed* ejected from *Lamberhurst* in the county of *Kent*. He says he was advanced in years, and was very eminent for his piety: If this be our *Steed*, he was one of them who left the established church for the sake of a good conscience.

Mr. Wil-  
liams.

Mr. *Williams*, he was one who left the establish'd church, and joined the *Baptists*. Dr. *Calamy* mentions several of the name of *Williams*, and in all likelihood this might be one of them. He mentions one Mr. *Henry Williams* of *Montgomery-shire*, ‘ an itinerant preacher, says he, was disabled from the publick exercise of his ‘ ministry, in 1662. but continued to ‘ preach more privately, in several parts of ‘ this county, as he had opportunity. He ‘ was an upright man, very active for ‘ God, and a lively preacher. He suffered much for the sake of a good con- ‘ science,

*Account*,  
P. 712.

‘ science, both by *imprisonment*, and the  
 ‘ *spoiling of his goods*. He endured all  
 ‘ patiently, and went on doing the work  
 ‘ of the Lord, in the most difficult times.  
 ‘ He subsisted by a small estate, which he  
 ‘ had, and preached the gospel freely to  
 ‘ such as were willing to receive it.

THIS character, seems to fit the gentlemen of the *Baptist* persuasion in those times, more than the other denominations, and even the *Baptists* of the present day. And it is but just and reasonable, ministers should have a living; *for the labourer is worthy of his hire*, and a competent maintenance is their due. I wish there were none amongst them that wanted it; tho’ it is not unlikely, some may have the living chiefly in their view; but that is best known to themselves.

Mr. *Paul Frewen*, an *Anabaptist*, says <sup>Paul Frewen.</sup> Dr. *Calamy*, was ejected from *Kemply* in the county of *Glocester*. After his ejection, he was minister to a congregation at *Warwick*, a good preacher, and a very popular man.

Mr. *Joshua Head*, says Dr. *Calamy*, was <sup>Joshua Head.</sup> silenced also in the county of *Gloucester*, <sup>Account,</sup> tho’ he cannot say where ejected. ‘ He <sup>p. 332.</sup> afterwards preached, says the Doctor, to a people at *Burton on the water*, was an *Anabaptist*, but a worthy man.’

Mr. *Abraham Chear*, he was ejected from *Plimouth*, in the county of *Devon*,  
 and

and was afterwards minister to a numerous congregation, at *Loo* in *Cornwall*. He was a very pious and laborious minister, took great pains, and wrote many seasonable lessons to youth, whilst he was in bonds for the truth of Christ; calling them early to remember their creator. To which purpose, he expresses his good wishes for the souls of divers of them, towards whom he then stood nearly related, and dearly affected. In the year 1665, he was *imprisoned* at the *Guildhall* in *Plymouth*; and from thence, after a month's detention, sent prisoner to the *Island*. He affixed to the wall of the *Guildhall prison* the following verses.

*Looking-  
glass,  
p. 88.*

- ‘ Nigh four years since, sent out from hence,
- ‘ To *Exon* Goal was I;
- ‘ But special grace, in three months space,
- ‘ Wrought out my liberty.
- ‘ Till *Bartholomew*, in sixty two
- ‘ That freedom did remain:
- ‘ When without bail, to *Exon* Goal
- ‘ I hurried was again.
- ‘ Where having lain as do the slain,
- ‘ ’Mong dead men, wholly free;
- ‘ Full three years space, my native place
- ‘ By leave I come to see.
- ‘ And thought not then, I here again
- ‘ A *month's* restraint should find;
- ‘ Since to my den, cast out from men
- ‘ I'm during life design'd.

‘ But



‘ But since my lines, the Lord assigns

‘ In such a lot to be ;

‘ I kiss the rod, confess my God

‘ Deals faithfully with me.

‘ My charged crime, in his due time,

‘ He fully will decide ;

‘ And until then, forgiving men,

‘ In peace with him I ’bide.

THIS worthy good man, after full *three* years suffering under very hard circumstances, enduring many inhumanities from merciless goalers, was continued a *prisoner* under military guards, in the Isle of *Plymouth* ; where a violent sickness in a few days seized upon him, which ended in his death. On the Lord’s-day preceeding it, he addressed himself to all in the family with him, in the following manner.

‘ AH ! Sister,\* says he, the Lord gave \* *She*  
 ‘ you a heart to own and profess him ; *was not so*  
 ‘ his name and ways early, when they *by birth,*  
 ‘ were ways *every were spoken against ;* *but consi-*  
 ‘ and since you have held up, and out, *dered as a*  
 ‘ the profession thereof, in a flourish- *christian.*  
 ‘ ing day, and now are concerned in, and  
 ‘ with the same, in this hour of tempta-  
 ‘ tion, which I beseech you, be not af-  
 ‘ frightened nor offended at. You know  
 ‘ how it fared with our Lord and master ;  
 ‘ whom the religious, as well as the pro-  
 ‘ fane world persecuted, and expelled  
 ‘ their coasts. *The servant is not above*  
 ‘ *his master.* It is true, you have had  
 ‘ the

‘ the name of a gentlewoman, and of  
 ‘ being descended of great parentage, and  
 ‘ raised to great things in a worldly ac-  
 ‘ count; but keep these all under foot as  
 ‘ you ought, and let that be the song still,  
 ‘ *Worthy is the Lamb to receive power and*  
 ‘ *riches, wisdom and strength, honour, and*  
 ‘ *glory, and blessing.* Oh! give up all to  
 ‘ him, as *Araunah* of old, as a king to  
 ‘ a king, so let the offering be given up  
 ‘ chearfully, and resignedly, entirely to  
 ‘ him.

‘ I bless God, I have learned something  
 ‘ of this in conversing with you, of your  
 ‘ readiness and ireeness heretofore, and  
 ‘ now to lay out for the Lord. And tho’  
 ‘ I now go *the way of all flesh*, yet you  
 ‘ know in all your hearts, and in all your  
 ‘ souls, that we have none of us cause to  
 ‘ be sorry or repent for what we have laid  
 ‘ out for the Lord. And you for your  
 ‘ part, have heretofore entertained *saints*,  
 ‘ yea it may be, *angels unawares*. The  
 ‘ Lord reward you for it; and the God un-  
 ‘ der whose wings you are come to trust,  
 ‘ be your great reward. But oh! take  
 ‘ heed your good be not evil spoken of;  
 ‘ and that your *table become not a trap*,  
 ‘ nor what was provided for good, turn  
 ‘ to your hurt. I desire the Lord Jesus  
 ‘ may teach you to look carefully about  
 ‘ you, that you lose not the things you  
 ‘ have wrought, but receive a full reward.

‘ I remember it is said of *Abel, who tho’*  
‘ *dead, he yet speaketh*; and have thought  
‘ that word, in a bad sense, looking at me  
‘ and many others, who while living,  
‘ have been but dead speakers; but I am  
‘ now hastning to another kind of death,  
‘ where, after worms have consumed this  
‘ flesh and bones, yet I may be brought  
‘ forth, as a living speaking witness, in  
‘ those words of mine, against such as  
‘ slight the instruction of them.’

THEN he gave thanks to God, for the hope he had given him of eternal salvation thro’ Jesus Christ, and warned his friends about him to improve the present dispensation and the religious opportunities afforded to them; and spoke with very earnest concern, about the guilt contracted in this nation, by *persecuting God’s faithful servants*; and with great joy and assurance, concerning the delight which God takes in his suffering saints, and the ample recompense he will hereafter render for their present sorrows.

‘ I CHARGE you all, says he, in  
‘ the name of the Lord Jesus, and as  
‘ you will ever answer it at that great  
‘ day; that you make religion your business, and that you make not godliness a  
‘ slight thing, nor walking with God a  
‘ small matter, as ever you hope to stand  
‘ with boldness before God in the judgment. God indeed, hath took strength  
‘ from

‘ from these arms of mine; I speak it not  
 ‘ as if I murmured at it, or by way of  
 ‘ discouragement, as if he could not if  
 ‘ it please him, raise dead bones, and of  
 ‘ *stones make children to Abraham.*’

HE desired them to lift up his arms; which they did, and then he laid his solemn charge upon them, desiring they would, by lifting and holding up his hands, be witness to it, as his charge to all of them, That they make it their great business, the remaining part of their days, to walk to the praise and glory of the Lord Jesus, in all the paths of his pleasure. During his illness almost to the last hour, he continued glorifying God, exhorting all who visited him, to steadfastness and perseverance, notwithstanding the perilousness of the times. About three hours before his dissolution, a friend perceiving him under great pressures, spake softly to him thus: *They looked unto the Lord, and were lightened, a right look will bring down relief under all difficulties.* Yea, replied he, with great strength and earnestness, *and their faces were not ashamed.* He spoke no more, and soon after yielded up his spirit, falling asleep without pang or considerable groan; it being the fifth day of March, 1668.

HE wrote many letters to his friends, during his imprisonment, full of christian exhortations to constancy and steadfastness. I shall mention but one; which was upon  
 occasion



occasion of a token of small value, in provisions sent to him and his fellow prisoners, dedicated thus:

*Unto our brethren and friends, in the bonds, and bowels of the gospel, whose hands have made them willing under the bounteous influences of the God of Israel, to comfort the hearts of the unworthy prisoners of the Lord in Plimouth Island, by a costly present; and to every one that hath contributed or helped therein, to a tender groan, or the value of a cup of cold water, be a large recompence of reward, given in grace, and ascertained in glory, by him who is not unfaithful, to forget such labour of love shewed to his name.*

‘ Beloved, and esteemed, as is meet in the Lord.

‘ **A**LTHO’ we are hitherto detained,  
 ‘ from the personal and particular  
 ‘ knowledge of you by name, whose  
 ‘ counsels and care have been concerned,  
 ‘ in this liberal expression of your sympathy with a few poor undeserving creatures: in which matter we could be glad  
 ‘ to receive distinct information, as far as  
 ‘ such a desire might be thought modest  
 ‘ in us to ask, and be expedient for you to  
 ‘ grant; to the end, that our supplications  
 ‘ for you, and applications to you, might  
 ‘ be more direct and particular. Yet e’re  
 ‘ that come to hand, and lest *Matth. vi. 3.*  
 ‘ may have influenced (tho’ we think the  
 VOL. III. C ‘ reason

‘ reason of it binds not in this case) we  
 ‘ thought it lay on us not to forbear the  
 ‘ present acknowledgment, such as it is,  
 ‘ (at least, as a forerunner to what we  
 ‘ should be willing to offer more particu-  
 ‘ larly) that hereby you might be inform-  
 ‘ ed, that thro’ the Lord’s providence, the  
 ‘ whole of it came safe to hand, and by  
 ‘ his grace, we hope the heavenly voice in  
 ‘ it, hath, and thro’ your prayers, will  
 ‘ yet have a more effectual access to our  
 ‘ hearts, to lay us under those obligations  
 ‘ to a faithful, chearful, unwearied trust-  
 ‘ ing in him, and waiting on him at all  
 ‘ times, which we are satisfactorily per-  
 ‘ suaded was the design of your *devising*  
 ‘ *those liberal things for us*. Under which  
 ‘ engagements, we reckon ourselves bound  
 ‘ at least, to give you some account of  
 ‘ ourselves in the present respect; that if  
 ‘ it may be our rejoicing in each other, it  
 ‘ may be rendered more reciprocal, we,  
 ‘ comforted together with you, by the mutu-  
 ‘ al faith and love both of you and us.

‘ AND first of all, we wish you knew,  
 ‘ that under the varieties and vicissitudes of  
 ‘ exercises, wherewith our heavenly father  
 ‘ hath seen good to prove, and try us, for  
 ‘ some years together, leading us in some  
 ‘ paths, and under some disappointments,  
 ‘ in our creature concerns, and accommo-  
 ‘ dations, that we thought not of, and  
 ‘ had not trod with our feet in days past;  
 ‘ yet

‘ yet hitherto hath his bountiful provi-  
‘ sion, and tender care over us, exalted it-  
‘ self in a distinguishing manner, and  
‘ many times to our admiration, so as  
‘ hitherto, *our bread hath not failed*, but  
‘ hath been given to us in due season, and  
‘ *our waters have been sure*; so that know-  
‘ ing how little we are yet fitted to bear,  
‘ as a father pitieth his children, in their  
‘ low estate, he hath not proved us with  
‘ hunger, or with straits, nor called us  
‘ up to approve ourselves his witnesses in  
‘ necessities, in distresses, &c. but our lot  
‘ hath rather been, to partake of the fat,  
‘ and sweet, and soft; insomuch, as if he  
‘ put that question to us, to be resolved,  
‘ according to that express literal sense of  
‘ it; *when I sent you forth on the services*  
‘ *and sufferings that attended your testimony,*  
‘ *lacked you any thing?* we must answer,  
‘ *nothing Lord*; but in that respect, have  
‘ in hand, or we trust in some degree of  
‘ sweet satisfaction, *we have all, and*  
‘ *abound, and are full*, by the favour of  
‘ him, who giveth us all things richly to  
‘ enjoy, and is, we would humbly hope,  
‘ teaching us, *in whatsoever state we are,*  
‘ *therewith to be content*. So that, at many  
‘ of the strange preventions of loving-  
‘ kindness even in things of this sort, we  
‘ are often made with admiration to cry  
‘ out, what is this to us, Lord! Is this after  
‘ the manner of men, O God! Is this a

*The HISTORY of the*

‘ prison! If we should have fought a pri-  
‘ son, in a prison, these *six* or *seven* years,  
‘ have we yet found it! Whatever others  
‘ in the same fellowship of bonds with us  
‘ have found, we must say for our parts;  
‘ that as we have escaped the sword,  
‘ and we hope the pollutions of the ad-  
‘ versary, so we have found great grace  
‘ in the wilderness, for his people, his  
‘ chosen.—The which we mention, not  
‘ only that we may praise the Lord to-  
‘ gether, while ye observe, that we re-  
‘ ceive not, nor accept not, so thankfully  
‘ your present, in respect of need, through  
‘ that unspeakable gift, and care of his,  
‘ who hath hitherto continued the bread  
‘ of the day, in its day; but that here-  
‘ withal we might take hold of an apt  
‘ occasion, to take you by the hand, and  
‘ lead you with a little the more encou-  
‘ ragement, up and down in those ways  
‘ of the Lord, wherein we must sing,  
‘ *great hath been the goodness of our God*,  
‘ even in the experiences, that we have  
‘ passed practically through, in the doctrine  
‘ and profession whereof we had been  
‘ trained up in our years of plenty and  
‘ prosperity; so that we must say, the  
‘ land that we have been sent to spy out,  
‘ even in the straitest passages of it, as far  
‘ as our father assigned us to follow him  
‘ in, is a very good land; and if we re-  
‘ bel not against the Lord, but abide with  
‘ him,



‘ him, those very circumstances that at a  
‘ distance seem like sons of *Anak*, and  
‘ walls reaching up to heaven, apt to eat  
‘ up the inhabitants, are well able to be  
‘ overcome, and will be found bread for  
‘ us, while we stand and feed in the  
‘ strength of the Lord, and in the majesty  
‘ of the name of the Lord our God; so  
‘ that these *serpents* at a distance, from  
‘ which we are apt to flee, are found to  
‘ believers, but a *rod*, and that a *rod of*  
‘ *God too*, when taken in the hand. And  
‘ could we come forth to you in truth and  
‘ evidence, as wise, and right improvers  
‘ of the sensible experiments we have  
‘ actually found, tasted, seen, and hand-  
‘ led hitherto of this sort; and that the  
‘ favour of these excellent things, had not  
‘ been diminished in these souls of ours,  
‘ thro’ too much an inobservant, careless,  
‘ earthly disposition, bringing us down  
‘ from our advantages of excellency; we  
‘ might speak more loudly to you, than  
‘ now we can. *Oh! taste and see that the*  
‘ *Lord is good! Blessed are they that put*  
‘ *their trust in him!* The lions, among  
‘ whom we dwell, do want and suffer  
‘ hunger; but they that fear the Lord,  
‘ lack nothing that is good. In the midst  
‘ of their sufficiency, they are in straits;  
‘ while in the straits (designed to wear out  
‘ the people of the saints of the Most High)  
‘ there is a provision made of sufficiency.

*The HISTORY of the*

‘ Be ye therefore strong, and very strong,  
 ‘ and very couragious, and God shall  
 ‘ strengthen your hearts.

‘ AND now for a thankful acknowledg-  
 ‘ ment, tho’ it may not be interpreted as  
 ‘ any requital of your holy liberality, what  
 ‘ shall we farther say? then that we do,  
 ‘ as we are able, bring the matter in our  
 ‘ requests, and thanksgivings unto him,  
 ‘ who is able to make all grace abound to-  
 ‘ ward you; all sufficiency in all things,  
 ‘ may abound to every good work, being  
 ‘ enriched in every thing, to all bountiful-  
 ‘ ness, which causeth in us thanksgivings  
 ‘ unto God. And this we beg on your be-  
 ‘ half; not as if we desired a gift, or that  
 ‘ it should be so again done unto us, know-  
 ‘ ing that there are many watry faces,  
 ‘ every where requiring bread to be cast  
 ‘ upon them, as under far greater necessi-  
 ‘ ty than ourselves; but as having per-  
 ‘ suasion, and some small experience, what  
 ‘ a great recompence it is in such case, to  
 ‘ have the mouth and hand opened from  
 ‘ the heart’s being enlarged, with those  
 ‘ expatiating graces, and virtues of the  
 ‘ spirit of the new testament that constitute  
 ‘ a true largeness of heart, like the sand  
 ‘ on the sea-shore, and to increase that  
 ‘ greatness, that is proportionate, to the  
 ‘ large discoveries of believing, doing,  
 ‘ suffering grace, and preparations for  
 ‘ expected glory. In order to it, we de-  
 ‘ fire

‘ fire for you all, and intreat you to press  
‘ and pursue after.

‘ 1. GREATER advances towards new-  
‘ ness of heart. The old heart will be as old  
‘ bottles, and an old garment, that will  
‘ not comport with the new wine, which  
‘ is yet in the cluster, and a blessing in it,  
‘ tho’ men attempt to destroy it. And  
‘ this is not only a newness of state, but  
‘ a newness also of frame, by means where-  
‘ of, the inner man may pass under ex-  
‘ perimental renewings, day by day, even  
‘ the renewings in the spirit of your  
‘ mind, by which the truths, ways, and  
‘ works of the Lord, the King, may have  
‘ an intimate access, and abundant en-  
‘ trance into your own souls, and you into  
‘ them, in their virtue, dominion and  
‘ power.

‘ 2. GREATER approaches in a way of  
‘ heavenliness, and nearness to the Lord,  
‘ at distance from the spirit of this evil  
‘ world; where the world is set in the  
‘ heart, the god of this world will be  
‘ quickly filling it, narrowing, and en-  
‘ closing it for earthly service: and this not  
‘ only in men of earth, who have their  
‘ portion in this life; but also in those  
‘ that are by the blood of Christ deliver-  
‘ ed from the gross pollutions of this pre-  
‘ sent evil world, thro’ lust; but yet much  
‘ concerned in the business, cares, and  
‘ intricating affairs of its many things,  
‘ which,

‘ which, tho’ lawful in themselves to be  
 ‘ diligently prosecuted, yet as lying under  
 ‘ the influence and advantages of the  
 ‘ prince of it, having a notable tendency  
 ‘ to bring down souls from their excellency,  
 ‘ and to eat out insensibly the liveliness  
 ‘ and sweetness of our spirits longer, and  
 ‘ further, than the victory that overcomes  
 ‘ it, in the virtue of the cross of Christ,  
 ‘ by which we are crucified to it, and it  
 ‘ to us, be kept up on fresh exercise.

‘ 3. RIGHT waitings for, and waitings  
 ‘ on the spirit of promise, who is of pow-  
 ‘ er to quicken dry bones, raise dead wit-  
 ‘ nesses, and do great things in, and for us,  
 ‘ which shall not be resisted, nor need not  
 ‘ be assisted with might and power, tho’  
 ‘ for a time, the work about it, may be  
 ‘ made to cease with force and power.

‘ WE shall say no more at present, but  
 ‘ with the representation of our obliged  
 ‘ respects to every one of you, as if known  
 ‘ by name, leaving you in the blessed arms  
 ‘ of our beloved, we remain

22d of the  
 9th Month, 67.

*Your brethren waiting for  
 the consolation of Israel.*

THE publisher of some of this holy  
 man’s works, under the title of *words in  
 season*, has annexed thereto the following  
 postscript.

‘ If any enquire, says he, what might  
 ‘ occasion so much severity, as to detain  
 ‘ the



‘ the author, so many years, and until  
‘ death, a *prisoner*? It may suffice to in-  
‘ fert here, for the reader’s satisfaction,  
‘ That in the *state of his case*, left under  
‘ his hand, setting forth the *illegality*, and  
‘ *unrighteousness* of the proceedings against  
‘ him, he concludes it thus:

‘ IF it should be suggested, perhaps he  
‘ is a *ringleader*; this true character of  
‘ the person, may alleviate jealousies of  
‘ that kind.

‘ HE was born at *Plimouth*, of mean,  
‘ yet honest parentage; is not by kindred,  
‘ or any alliance, related to any person, or  
‘ family of any note at all; was not bred  
‘ up to learning, at any university, or sent  
‘ any where to travel for education, or  
‘ experience; but contrariwise, brought  
‘ up, and kept diligently by his parents  
‘ to work in the poor, yet honest trade  
‘ of a *fuller*: never lived out of that  
‘ town a *month* together all his life, ex-  
‘ cept in a journey some weeks, on occasion  
‘ about *sixteen* years since, to *London*; be-  
‘ sides, what he underwent, by constraint  
‘ in prison. Never in the former wars,  
‘ was enlisted in any troop or company,  
‘ under pay, and in the trained-bands of  
‘ the town where he served, never was  
‘ accounted worthy of promotion, to so  
‘ much as a *corporal*; nor in the corpora-  
‘ tion, whereof he was a member, ever  
‘ advanced so high as a *constable*; never  
‘ bettered

' bettered his estate *one farthing*, by all  
 ' the propitious advantages that might  
 ' have given him opportunity of so doing;  
 ' nor is conscious to himself, of the least  
 ' desire of adding to what he hath, by  
 ' any present or future advantages, that  
 ' any favourable overtures of the times  
 ' may tempt him with; never was advanc-  
 ' ed to, or improved, in any place or  
 ' office of trust or profit, civil, military,  
 ' or ecclesiastical; save only for some few  
 ' weeks, unknown to him, and against  
 ' his will, he was mustered a *chaplain* to  
 ' the fort, but quickly got himself dis-  
 ' charged from that again. Never was he  
 ' concerned in, nor truly charged with  
 ' any plot, mutiny, or tumult, giving the  
 ' least disturbance, or occasion of fear, or  
 ' jealousy.

' THIS one thing then only can remain,  
 ' to give colour to such proceedings; that  
 ' about *eighteen* years since, he being con-  
 ' vinced of his duty to his Lord, by evi-  
 ' dence of scripture light, joined himself  
 ' in an holy covenant, *to walk in all the*  
 ' *ordinances of the Lord blameless*, to the  
 ' best of his light and power, in fellow-  
 ' ship with a poor, and despised people.'

Paul  
 Hobson.

Mr. *Paul Hobson*, he joined with Mr.  
*Green* and Captain *Spencer*, who raised a  
*Baptist* church in *Crutched Friers*. He  
 was one of them that subscribed the *con-*  
*fession of faith*, put forth by the seven  
 churches

churches in *London*, and was a captain in the army; had been a preacher a great while, and preached much against the *presbyterian establishment*, their ministry, and *childrens baptism*: Crimes big enough for that defaming Author Mr. *Edwards*, to load him with reproach, and blacken his memory. Dr. *Calamy* makes mention of one of this name, ejected from being chaplain of *Eaton College* in the county of *Bucks*. If it be the same man, ‘ it is said ‘ by some, says the Doctor, that he had ‘ had a place of command in the army; ‘ and it is not unlikely, but it may be ‘ true. However, had he conformed ‘ afterwards, that in all probability might ‘ have atoned for his past actions.

‘ THIS was the case, says the Doctor, of ‘ Mr. *George Masterjon* who was both a ‘ chaplain and a captain under *Cromwell*; ‘ of whom Mr. *Zachary Crofton* gives ‘ some remarkable hints, in his *prefatory epistle*, before Mr. *Giles Firmin*’s answer ‘ to Dr. *Gauden* on the Liturgy; but he, ‘ honest man, turned his buff into a ‘ canonical coat, and so became *rectus in curia*, after the Restoration, being zealous for the church.’

Mr. *Thomas Hardcastle*, ejected from *Bramham* in the county of *York*, afterwards was pastor to a Baptist church at *Bristol*, and suffered much for his *Non-conformity*. Dr. *Calamy*, says, ‘ he was ‘ born

Continuation,  
p. 148.

Thomas  
Hard-  
castle.

‘ born at *Barwick* upon *Holm*, and trained  
 ‘ ed up under Mr. *Jackson* of *Barwick*, a  
 ‘ learned divine. He was but a young  
 ‘ preacher, when the act of *uniformity*  
 ‘ came out, which found him at *Bram-*  
 ‘ *ham*. He preached afterwards at *Shad-*  
 ‘ *wel chapel*, and other places; was a man  
 ‘ of pregnant parts, and a bold spirit, and  
 ‘ feared no danger. He was several times  
 ‘ prisoner at *York*, at *Leeds*, and *Chester*.  
 ‘ At *Bristol*, where he was pastor to a  
 ‘ society of sober Anabaptists, they sent  
 ‘ him to the house of correction. He  
 ‘ died at *Bristol*, Anno 1679.’

HE wrote a serious treatise upon *Matth.*  
 vi. 34. called *Christian Geography* and *Arith-*  
*metic*, an *Octavo*; and printed some excel-  
 lent discourses of Mr. *Garbut*’s, Entitled, *one*  
*come from the dead to awaken drunkards*.

George FOWNES, M. A. ejected  
 FOWNES. from *High Wickham* in the county of  
 Bucks. ‘ He was, says Dr. *Calamy*, born  
 Continua- ‘ in *Shropshire*, bred up in school-learning  
 tion, ‘ at *Shrewsbury*; and his father dying,  
 p. 144. ‘ his mother sent him to *Cambridge*, where  
 ‘ he was reckoned a considerable scholar,  
 ‘ and one of a sharp wit. He was the  
 ‘ publick minister of this town several  
 ‘ years; but quitted the parish church  
 ‘ voluntarily, before the King’s restoration  
 ‘ in 1660. However he continued preach-  
 ‘ ing, tho’ he was for a while unfixed.  
 ‘ Sir *Henry Wroth* bore very hard upon  
 ‘ him.



him. He afterwards assisted Mr. *Anthony Palmer* in *Pinnars-Hall*, and preached a Lecture in *Lothbury*. In 1679. he became pastor to a society of *Anti-pædo-baptists* in *Bristol*, in which he succeeded Mr. *Thomas Hardcastle*. About the time of that, which was commonly called the *presbyterian plot*, Sir *Robert Yeemans* took him in the pulpit, and committed him to *Newgate*. By virtue of a flaw in his *mittimus*, he was in six weeks time removed by an *Habeas Corpus* to the *King's-bench* and acquitted, to the no small vexation of Mr. Town-clerk *Ramsfey*. Meetings being at that time held in the fields, he was taken on the *Highway* in *Kingswood*, upon suspicion of coming from a meeting, tho' they could not prove it. He was then committed to *Gloucester Jail*, for refusing the *corporation oath*, and riding within five miles of a corporation. This was a great hardship upon him, because the act had no power or force in his case, upon the account of his resigning his living before King *Charles II.* came in. When they brought him to *Gloucester Castle*, they declared publicly, *he should not come out alive*. His *mittimus* was for six months. In which time they endeavoured to suborn witnesses to swear a riot against him, tho' no other rioter was named in the bill that was drawn up,

and

‘ and brought in against him. Upon his  
 ‘ trial, when the witness came to swear,  
 ‘ he looked back on the justices of the  
 ‘ sessions, and said, Lord! Gentlemen,  
 ‘ what would you have me do? I cannot  
 ‘ swear any thing against this person.  
 ‘ However, they impanelled a jury, and  
 ‘ proceeded. He pleaded his own cause  
 ‘ very pleasantly; and told them, that if  
 ‘ *George* and his *horse* could not be guilty  
 ‘ of a riot, without *John*, *Thomas*, or  
 ‘ *William*, or any other company, then  
 ‘ he could not be judged guilty. Here-  
 ‘ upon the jury went out, and returning  
 ‘ quickly again, the foreman gave in the  
 ‘ verdict, *not guilty*. The then Bishop’s  
 ‘ chancellor, being one of the justices on  
 ‘ the bench, said with an accent; *what!*  
 ‘ *not guilty?* The foreman replied a second  
 ‘ time; no, *not guilty*; for can *George*  
 ‘ and his *horse* be guilty of a riot, without  
 ‘ any other company? I say, not. How-  
 ‘ ever, he was returned back to prison.  
 ‘ When *six* months were expired, he de-  
 ‘ manded his liberty of the Jailor, who  
 ‘ told him, he had orders not to let him  
 ‘ go, what damage soever himself suffered;  
 ‘ for they would bear him harmless. A  
 ‘ bond was insisted on, for good behaviour,  
 ‘ and that with sureties; and preaching  
 ‘ he knew would be interpreted a forfei-  
 ‘ ture of this bond, upon which account  
 ‘ he refused to come under such bonds,  
 ‘ and

‘ and so was continued in prison. At the  
 ‘ assizes he made his appeal to the Judge.  
 ‘ Justice *Player*, and Justice *Newton*, be-  
 ‘ fore next morning told the Judge, that  
 ‘ if he let that man go, he would draw  
 ‘ all the country after him. And so he  
 ‘ was kept in *Gloucester* prison for *two*  
 ‘ years, and a half, till God was pleased  
 ‘ to release him by death, in *December*,  
 ‘ 1685. This confinement of his, says the  
 ‘ Doctor, was the more grievous, because  
 ‘ of his being sadly afflicted with the *stone*.  
 ‘ Dr. *Peachy*, the physician, declared to  
 ‘ him, before his wife, that their confine-  
 ‘ ment of him was his death; and that it  
 ‘ was no less *murder*, than if they had  
 ‘ run him through the first day he came  
 ‘ in, tho’ it had been *less cruel*.’

Mr. *John Miles*, he was ejected from *John*  
*Illston* in *Glamorganshire*, *South-wales*, and *Miles*.  
 after his ejection went to *New England*.  
 He was a very pious man; and, says Mr.  
*Mather*, had a respectful character in the  
 churches there.

Mr. *Thomas Froude*, he was ejected from *Thomas*  
*Cheryton* in the county aforesaid. I can *Froude*.  
 find nothing of him; only Dr. *Calamy*,  
 when he mentions him, adds, an *Anabap-*  
*tist*. The Doctor’s partiality towards the  
*Baptists* appears in almost every instance.  
 For when speaking of Mr. *Joshua Head*,  
 he adds, an *Anabaptist*, *but a worthy man*;  
 as if it were a rarity to find a worthy man  
 among

among those he is pleased to stile *Anabaptists*. So when speaking of Mr. *Thomas Hardcastle*, he tells us, he was pastor to a society of *sober Anabaptists* at *Bristol*. An invidious term, not becoming the pen of a scholar, a christian, or a gentleman.

John  
Skinner.

Mr. *John Skinner*, ejected from *Weston*, in the county of *Hereford*. He appears by the book he wrote against *infants baptism*, to be a man of excellent parts, and learning.

Laurence  
Wife.

Mr. *Laurence Wife*, he was ejected from *Chatbam Dock* in the county of *Kent*; a man of a learned education, and preacher at *Aldgate* church in *Oliver's* time. His congregation met latterly in *Goodmans-yard* in the *Minories*. Mr. *John Travers* belonged to him, and had a great respect for him. When he was a prisoner for nonconformity, his friends raised fifty pounds, and put it into the hands of Mr. *Travers* to improve for his use. He was one of the five ministers king *Charles II.* sent for, when he was for granting liberty of conscience to the *Dissenters*. Dr. *Calamy* says, ' he

Continua-  
tion,  
p. 546.

' was imprisoned in *Newgate*, for his nonconformity in 1682, and died in 1692, about the 70th year of his age. He became an *Anabaptist* before his death, and preached to those of that denomination several years. He has in print *select hymns for the sacrament*, 12°. 1692. To which are added at the end, some of his  
' last



‘ last sermons, which seem to have been  
‘ taken from broken notes.’

Mr. *John St. Nicholas*, ejected from <sup>John St.</sup> *Lutterworth* in the county of *Leicester*. It <sup>Nicholas,</sup> is doubted, whether he was a *Baptist*.<sup>a</sup> But Mr. *Adams* who lived within ten miles of him, says, that he was reported to be a *Baptist*. Dr. *Calamy*, says, <sup>b</sup> ‘ He to the  
‘ last, and he lived to a good old age, was  
‘ used to stile himself a student in *St. Paul’s*  
‘ epistles. He translated into *English*, Dr.  
‘ *Ames’s Marrow of divinity*, which was  
‘ printed by order of *parliament*. He died  
‘ in his 95th year, and went to the publick  
‘ church, as long as he was able to go  
‘ abroad; notwithstanding, that he was  
‘ for many years so thick of hearing, that  
‘ he could not hear a word that was said.  
‘ And when he was asked why he would  
‘ go to church, when he had lost his  
‘ hearing; he declared, he went to give an  
‘ example to others, being afraid, that if  
‘ he should stay at home on the Lord’s-  
‘ day, when there was a sermon in the  
‘ church, others might be encouraged to  
‘ stay at home, and keep from church too,  
‘ tho’ they had no such difficulties as he  
‘ laboured under. He had a good estate,  
‘ and married the Earl of *Kent’s* daughter,  
‘ and was an able scholar.’ He wrote  
the *History of baptism*, 8°, 1671. *The*  
*widows mite*, 4°.

D

Dr.

<sup>a</sup> *Manuscript penes me.*<sup>b</sup> *Account*, p. 426.

Dr. Calamy adds, ' that he hath printed besides, *an help to beginners in the faith*, containing some explicatory questions upon the Creed, Lord's-prayer, ten commandments and some choice scriptures, which was first published in 1663, and lately reprinted in 1719, *Octavo*. ' I am told, ' says the Doctor, as to the Earl of *Kent*, ' whose daughter Mr. *Nicholas* married; ' that he was an old *puritan*, and incumbent of a living, and met with trouble ' in the ecclesiastical courts, on account of ' some failures in the point of conformity; ' and when the honour came to him, as ' heir of that noble family, he was not to ' be prevailed with, tho' pressed by many, ' to quit the ministry, but held on officiating as before, and had no further molestation or disturbance.'

I OBSERVE says he, ' as to this Mr. *St. Nicholas*, that he has prefixed to his ' *history of baptism*, which he has dedicated to *Anthony* Earl of *Kent*, a short address to the governours, and ministers of ' the colonies, and plantations in *New England*, especially the old planters; in ' which he styles himself, an adventurer ' in the first plantation, as well as a sympathizer, in their joys, fears and sorrows.'

William  
Woodward.

Mr. *William Woodward*, after his ejection, was pastor of a small congregation

tion at *Harlow* in the county of *Essex*.

Mr. *Thomas Jennings*, ejected from *Thomas Jennings.*  
*Brimsfeild* in the county of *Gloucester*, Dr. *Calamy* says, ‘<sup>d</sup> he was a moderate *Anabap-*  
*tist*; and that he finds his name, as mini-  
‘<sup>e</sup> ster of *Matson*, to the testimony of the  
‘ ministers in this county, in 1648’.

THE Doctor is very free with his epithets when speaking of the *Baptists*. But I do not once find him distinguishing any one of his own sect in that manner, and it is well known, that many of them could not with justice be so distinguished. But I only remark it as an instance of the Doctor’s partiality; as to his moderation I’ll not meddle with.

Mr. *Baker*, he was elder of a *Baptist* *Baker;*  
church at *Chatbam*. Dr. *Calamy* mentions one of this name ejected from *Folkstone*. ‘If it be the same man, he says, ‘after his  
‘ ejection, he became very poor, and  
‘ was indisposed in his head, and his un-  
‘ derstanding was impaired. He lived for  
‘ some time, in a very afflicted, distressed  
‘ state, and at length died at *Dover*.’

Mr. *John Smith*, ejected from *Wanlip* *John Smith.*  
in *Leicestershire*, he was a very lively and solid preacher, a man of an unblemished conversation, very much beloved. He was sent down into the country by the *Triers*,

D 2 and

<sup>d</sup> *Account*, p. 330.

<sup>e</sup> *Continuation*, p. 505.

<sup>f</sup> *Account*, p. 384.

and presented to the living by — *Palmer*, Esq; after his ejection, he took a small farm in *Charley-forrest*, preached frequently, when he had opportunity, and lived privately till he died. Mr. *Ogle* preached his funeral sermon at *Diseworth* in the same county. He was forced out before the act of *uniformity*; because such were excepted in the king's proclamation of pardon.

Thomas  
Paxford.

Mr. *Thomas Paxford*, he was ejected from *Clapton* in the county of *Gloucester*.

‘<sup>s</sup> Tho’ he was not bred a scholar, says  
‘ Dr. *Calamy*, yet he had good natural parts,  
‘ and preached, and prayed well, and  
‘ sometimes officiated for Mr. *Palmer*, at  
‘ *Bourton upon the water*. After his ejection,  
‘ he became an *Anabaptist*; and  
‘ fell under some censures as to his morals;  
‘ which I the rather take notice of, because  
‘ of an intimation of Dr. *Walker*’s, as if  
‘ some of the ejected were therefore passed  
‘ by, because they were such, as *partiality*  
‘ itself could not speak well of.’

THE Doctor here, could not be under a necessity of answering Dr. *Walker*’s intimation, by an instance from among the *Baptists*; but might if he pleased, have found many, amongst those of his own denomination, which would have been much more to the purpose. It is not candid, thus by *inuendo*, to impeach the character of any person. He ought to have

I

given



given some well attested proof of the censures Mr. *Paxton* fell under respecting his morals. For when a man affirms any thing that is injurious to the memory of a person, he ought at least to give some sort of proof of its truth. Tho' a negative is not easily proved, and a bold affirmer may fancy he has some advantages; yet all the world is not of his mind, and some colour of truth is at least expected. But he became in the stile of the Doctor an *Anabaptist*, and that's enough I find, in his judgment, to intitle him to say what he pleased, without any proof.

Mr. *Richard Adams*, he was ejected Richard Adams. from his living at *Humberstone*, in the county of *Leicester*, by the *black Bartholomew act* in 1662. After his ejection, he married a wife at *Mountsorrel*, and there set up a meeting in his own house. Many persons at first were afraid to appear there; afterwards it increased much, and he kept it about *fourteen* years. Justice *Babington* was very severe against him. He fined him *twelve pence* per day, and sent to the officers of the parish to make *distress* for it. The poor men were so troubled in conscience, that they could not tell what to do. At length upon the justice's threatening them, they seized his *pewter*, and sent it to the pewterer's, who refused to buy it. After this the justice sent for him, and told him he was not

against his keeping of school in his house; but if he would not leave off his *meeting* there, he must expect to be troubled. Soon after this, the justice died by excessive bleeding. He was a sober Gentleman, but zealous against the dissenters, and oppressed them more than all the other justices in the country. Mr. *Adams* retired to *London*,  
 ‘<sup>h</sup> He was, says Dr. *Calamy*, an *Anabap-*  
 ‘*tist*, and succeeded Mr. *Daniel Dyke*, in  
 ‘the care of the congregation at *Devonshire-*  
 ‘*square*, a man of great piety and integrity’.  
 He lived to a very great age, by reason of which, he could not preach some years before his death; but was assisted by the reverend Mr. *Mark Key*, who also succeeded him in the pastoral care of his church.

Henry  
Haggar.

Mr. *Henry Haggar*, he was some time minister at *Stafford* and wrote a piece, called, *The foundation of the font discovered*; which was answered by Mr. *Houghton*. He is mentioned by Mr. *Denne*, in his preface to the two publick disputations between Dr. *Gunning* and himself, as one who had testified, both by his pen and *sufferings* against *infant baptism*, and is supposed to be the person that baptized Mr. *Danvers*.

John  
Canne,

Mr. *John Canne*, I find him in a manuscript list, among the gentlemen that left the established church, and joined the *Baptists*. Which list, a reverend gentleman

man has put into my hands, since the publication of the first volume. But I am not certain, whether he was a *Baptist* or not. The reverend Mr. *Neale* observes, that Mr. *Fuller* calls the church of which he was the pastor, a congregation of *Anabaptists*, who were met together to the number of *eighty*; but by their journal or church-book, an abstract of which, says he, is now before me, it appears to be Mr. *Mores'* congregation of *Independents*. ‘ We have, ‘ says Mr. *Neale*, given an account of their ‘ original [the *Independents*,] from Mr. ‘ *Robinson*, and Mr. *Jacob*, in the year ‘ 1616, which last was succeeded by Mr. ‘ *John Lathorp*, formerly a clergyman in ‘ *Kent*, but having renounced his orders, ‘ he became pastor of this little society— ‘ Upon Mr. *Lathorp's* retiring to *New Eng-* ‘ *land*, the congregation chose for their ‘ pastor, the famous Mr. *Canne*, author ‘ of the *marginal references in the bible*; ‘ who after he had preached to them in ‘ private houses, for a year or two, was ‘ driven by the severity of the times into ‘ *Holland*, and became pastor of the *Brown-* ‘ *ists* congregation at *Amsterdam*. After ‘ Mr. *Canne*, Mr. *Samuel How* under- ‘ took the pastoral care of this little flock; ‘ he was a man of learning,\* and printed

D 4

‘ a

<sup>i</sup> *Hist. Purit.* Vol. II. p. 291.

\* If Mr. *Neale* means human learning, he is very much mistaken. For the treatise he mentions, was chiefly ground-

‘ a small treatise, called, *The sufficiency of*  
 ‘ *the spirit’s teaching*—Upon Mr. How’s  
 ‘ death, the little church was forced to  
 ‘ take up with a *layman*, Mr. *Stephen More*,  
 ‘ a citizen of *London*, &c.

I MUST observe here, that the abstract of this church’s journal, was part of the materials I mention, in preface, Vol. I. which I lent Mr. *Neale*. And as we differ a little respecting the use of them, it is needful to justify my own account, by shewing Mr. *Neale*’s mistake.

THE manuscript expressly declares, *twice* in the same page, that this church was constituted and planted by Mr. *Hubbard* (tho’ Mr. *Neale* takes no notice thereof) that Mr. *John Canne* succeeded him; after him Mr. *Samuel Howe*; and then Mr. *Stephen More*.

THE church of which Mr. *Lathorp* was pastor, had for its predecessors, Mr. *Robinson*,

*ed upon the words of the Apostle, 2 Pet. iii. 16. In which are some things hard to be understood, which they who are unlearned, and unstable, wrest, as they do also the other scriptures, unto their own destruction.*

*Mr. How’s design, throughout the discourse, is not only to shew, the insufficiency of human learning to the purposes of religion; but likewise, that it is dangerous and hurtful. ’Tis written with great strength of genius, tho’ the author was a Cobler; as appears by the following recommendatory verses, which among others, are prefixed to the discourse.*

What *How*? how now? hath *How* such learning found  
 To throw arts curious image to the ground?  
*Cambridge*, and *Oxford*, may their glory now  
 Veil to a *Cobler*, if they knew but *How*.



son, and Mr. *Jacob*. But by the manuscript, it appears to be another *Independent* church, and may be the first, as Mr. *Neale* says; but it no where says, that Mr. *Canne* succeeded Mr. *Lathorp*, and consequently Mr. *Neale* is mistaken, in the order of succession, unless he has better proof for it, than he is pleased to produce.

To what purpose this mistake is intended, I will not pretend to determine. But Mr. *Neale* seems to be under a *cloud*, when he had these *manuscripts* before him. For in the year 1640, this church became *two* by mutual consent; just half, says the *manuscript*, being with Mr. *P. Barebone*, and the other half with Mr. *Henry Jessy*, who, says Mr. *Neale*, laid the foundation of the *first baptist* congregation, that I have met with in *England*. This appears to me a strange representation. For in the year 1633, which was a year before Mr. *Lathorp* retired to *New England*, many of the church, whose names are in the *manuscript*, acknowledged by Mr. *Neale*, to be before him, desired their dismissal, that they might become an entire church in order amongst themselves. Which was granted, and performed *September 12*, and others joined with them, receiving a *further baptism*; but who was their pastor, the *manuscript* does not say. But after the mention of their names, it is added [with whom joined Mr. *William Kiffin*.]

IN

IN the year 1638. By the same *manuscript* it appears; that some others of the same church, being of the same judgment, desired their dismissal, which was also granted. These joined themselves with Mr. *Spilbury*.

IN the year 1639, the same *manuscript* further says, that Mr. *Green*, with captain *Spencer*, began a congregation in *Crutched Friers*, with whom Mr. *Paul Hobson* joined: who were now, with many of that church, one of the seven churches in *London*, that published the confession of their faith, mentioned in the *Appendix* to Vol. I.

THUS it appears, there were *three Baptist* churches in *England*, which Mr. *Neale* met with, before that of Mr. *Jessey's*. And why this learned gentleman should endeavour to fix their beginning, where he has done, I know not, nor cannot conceive.

Thomas  
Patient.

Mr. *Thomas Patient*, he was first an *Independent* minister in *New England*: where by reading the scriptures, and by his own meditations thereon, he was convinced, that *infants baptism* has no foundation in scripture. After he had suffered much, by his brethren, for changing his opinion, he was obliged to retire into *England*, and for some time he was co-pastor with Mr. *William Kiffin*. He was one of them, who signed the *Baptist confession of faith*, put forth by the seven churches at *London*. He went with general *Fleetwood* into

into *Ireland*, and settled there. Upon Dr. *Winter's* being removed by the general, Mr. *Patient* usually preached in the *cathedral*. He was very instrumental in promoting the interest of the *Baptists*, and had such success, that *many* were there *baptized*. In all probability he might be the pastor, or at least an instrument in the founding of that *Baptist church* at *Cloughkeating*, which is now a numerous congregation, consisting of between *two and three hundred* members, some of the *general* persuasion and some of the *particular*; who are united in one communion without any distinction. This church, which my *manuscript* says, was founded by one of old *Oliver's* officers, is remarkable for the persecution that attended it, in the time of *Monmouth's* rebellion. The minister, says the *manuscript*, and all the members, were tryed for their lives. And the foreman of the jury swore, before he went into court, that he would never come out, till he had brought them all in guilty. But by God's providence, he died, as soon as he came into court; and they being favoured with a *protestant* judge, the rest of the jury acquitted them all. I do not find, that Mr. *Patient* published any thing except a treatise in quarto, on the *subject* of *baptism*.

THERE is in Mr. *Rogers's Tabernacle for the Sun*, a letter, which was brought from

from captain *Vernon*, and A. G. A. to some *seven* or *eight* of their judgment, when they withdrew from the church, into private meetings. He was a very zealous *independent*, and reflects upon them for their separation, as men of *malicious spirits*, that designed to do mischief. This letter was signed by our *Patient*, and twelve others; and dated at *Waterford*, Jan. 14, 1651.

BECAUSE the *Baptists* are against receiving *unbaptized* persons into the communion of their churches, the reverend Mr. *Neale* has recorded them as a people of *narrow spirits*, as has been before observed. This reverend gentleman, Mr. *Rogers*, because in conscience they could no longer continue in the congregations of *unbaptized independents*, notes them to be of *malicious spirits*. But there is this difference between them, the *one* fixes it upon the whole body, thro' all their generations; the *other*, upon those few persons only that were then in *Ireland*, and gives an excellent character of the *English Baptists*. For he says, 'they may  
' be set for eminent examples of sweetness,  
' patience, humility, obedience, self-denial,  
' and love, even to all saints; and indeed,  
' says he, such in whom my soul much  
' rejoices, and hath been much refreshed.'

BUT we have another *independent* reverend gentleman who is very angry, even with all his own brethren, for not thrust-  
ing



ing them out of their congregations, as appears by his address, intitled, *The sin and danger of admitting Anabaptists to continue in the congregational churches, and the inconsistency of such a practice, with the principles of both, humbly offered to the consideration of the London ministers, by their unworthy brother in the ministry, J. B.*

‘ How can the *Anabaptists*, says he, who hold and teach, that Christ hath no true churches on earth, but those of their own persuasion, justify their practice, in sitting down in fellowship with those whom they own not for true churches? let such answer the following dilemma if they can.

‘ THE congregations of their godly neighbours, to whom but too many of them join themselves, either they are true churches of Christ, or they are not so; one of these two, they must stand to. If they deny them to be true churches of Christ, why do so many of them join with them in church communion? if they be true churches of Christ, how dare they to disturb and disquiet the peace of such churches, in pressing the necessity of renouncing the *baptism*, received in *infancy* and by *sprinkling*; labouring all they can to draw church-members to be rebaptized, and that by *immersion*? Let men pretend what they can for such a *botch-potch* communion in churches;

‘ ches; I stedfastly believe, the event and  
 ‘ issue of such practices, will sooner or  
 ‘ later convince all gain-sayers, that it  
 ‘ neither pleaseth Christ, nor is any way  
 ‘ promotive of true peace, or gospel holi-  
 ‘ ness in the churches of God’s people. I  
 ‘ heartily wish, this may be seriously and  
 ‘ seasonably weighed, and without preju-  
 ‘ dice considered by those pastors, &c.  
 ‘ whose duty it is to watch over the flocks  
 ‘ committed to their charge by the great  
 ‘ shepherd of the sheep. And that keep-  
 ‘ ing the church’s doors *shut* against such  
 ‘ persons being admitted into church-  
 ‘ fellowship, whose very principles have  
 ‘ a natural tendency not only to subvert  
 ‘ the churches’ peace, but which is far  
 ‘ worse, to destroy the very being of the  
 ‘ churches themselves. Were the churches  
 ‘ of God in *England*, but truly awaked  
 ‘ out of that security, which hath a long  
 ‘ time seized them, they would soon be-  
 ‘ come sensible of what is now com-  
 ‘ plain’d of, and witnessed against; and  
 ‘ would be forced to acknowledge me,  
 ‘ a faithful friend, and a hearty well-  
 ‘ wisher to all the churches of the saints.  
 ‘ But under their present frames I expect  
 ‘ small thanks, for the present faithfulness,  
 ‘ and plainness here and every where ma-  
 ‘ nifested, for God’s glory, and the gene-  
 ‘ ral good of his people. Plain it is to  
 ‘ me, that the *mixed communion* in churches  
 ‘ of

‘ of which many (who consider not the  
 ‘ thing aright, as they should) are too  
 ‘ fond, is the very source from which  
 ‘ springs that visible corruption in most  
 ‘ of the *congregational* churches, now in  
 ‘ *England*.

‘ I SHALL never be reconciled to that  
 ‘ charity, which in pretence of peace, and  
 ‘ moderation, opens the church’s door,  
 ‘ to church disjoining principles. There  
 ‘ is nothing more evident, to seeing and  
 ‘ considerate minds, than that the ground  
 ‘ which the *congregational* churches have  
 ‘ lost of late years, the *Anabaptists* have  
 ‘ gained it, and the *congregational* churches  
 ‘ may thank their *mixt communion* for it.  
 ‘ The *Anabaptists* seem to outward appear-  
 ‘ ance at least, to hug and embrace the  
 ‘ *congregational* churches, as some did the  
 ‘ queen: but how near both come to the  
 ‘ ivy’s embracing the body of the oak, I  
 ‘ leave unprejudiced men to determine. I  
 ‘ hope I shall die in the judgment of a  
 ‘ great divine, who said, that *in ecclesia*  
 ‘ *evangelica, recte constituta, Anabaptis-*  
 ‘ *mus nemine est tolerandus*. In a gospel  
 ‘ church, saith he, Anabaptism is by no  
 ‘ means to be tolerated.

‘ How applicable to the present pur-  
 ‘ pose, that ceremonial prohibition record-  
 ‘ ed in *Deut. xxii. 9.* is, I humbly leave  
 ‘ to the serious consideration of the *London*  
 ‘ ministers’. *Thou shalt not sow thy vineyard*  
 ‘ *with*

*with divers seeds, lest the fruit of thy seed, which thou hast sown; and the fruit of thy vineyard be defiled.*

THUS we see, the reverend gentlemen of the *independent scheme* of religion, are of different minds, and behaviour towards the *Baptists*. One is not pleased with them for separating; another, for not separating, and even angry with his brethren, for not compelling them so to do; a third calumniates them, for closely adhering to what they believe in their consciences is their duty, and what Christ has commanded them, and for which they have *suffered the loss of all things*; and a great many of them, by the powers of this world, instigated thereto by cruel and unmerciful priests, have been passed from earth to heaven, in *fiery chariots*, and other *engines*; of whom, it may indeed be truly said, *the world was not worthy*.

ALL parties professing christianity agree in this; that *baptism* is the initiating ordinance into the church of Christ [though there is such a great variety of differences even amongst the learned, respecting other points in divinity, that scarcely two of them are found universally to agree.] But men are so fond of their own way, that when *uppermost*, they will fix the *odious* term of *schismatick* on all the rest. Thus the *Romanists* denominate the church of *England*, and all other *Protestants*, for re-  
nouncing



nouncing communion with them: the church of *England* turns the same upon the *Presbyterians*: the *Presbyterians* throw it upon the *Independents*: and the *Independents* lay it at the door of the *Baptists*. But that the *Baptists* have enough in vindication of themselves and their principles, and even from the concessions of the *Pædo-baptists* themselves, I shall endeavour to shew in another place; and only observe something here, from Mr. *Baxter*, their noted adversary; who speaking of the full and proper ends, *why God instituted the ordinance of baptism*, <sup>k</sup> says, the aged being, 1. The most fully capable subjects; 2. and the greater part of the world when *baptism* was instituted, who were to be partakers of it; 3. and the most excellent and eminent subjects; 4. and of whom scripture *fully* speaks, and but *darkly* of *infants*: therefore it is most evident, that the full and proper ends, why God instituted the ordinance, is rather to be fetched from the *aged* than from *infants*.

If the gentlemen of the *Pædo-baptist* persuasion, chuse to walk in this *dark* way, and so hard to find, let them not blame the *Baptists*, who chuse to walk in the light; seeing our Saviour himself says, *he that walketh in the dark stumbleth*. Will any man in his right senses count him a

VOL. III.

E

wise

<sup>k</sup> *Plain scripture proofs*, p. 301.

wise man, who chooseth untrodden paths, when the beaten road lyeth before him? Why then does Mr. Neale and others, fix *invidious* censures on the *Baptists*, when their champion Mr. Baxter confesses, that of *infants baptism* the scripture speaketh *darkly*; but of *believers*, or the *aged*, that the scripture *fully* speaketh? With what conscience, either of duty to God, or comfort to the soul, can any christian cleave to *infant baptism*, and despise the *baptism of believers*?

Mr. Baxter affirms,<sup>1</sup> that he has proved, that it is Christ's rule, that persons shall be *baptized* without delay, when they are first *made* disciples. 'If any, says he, should be so impudent, as to say, it is not the meaning of Christ, that *baptizing* should immediately without delay follow *discipling*, they are confuted by the constant example of *scripture*. So that I dare say, that this will be out of doubt with all rational, considerate, impartial christians.' If this be so clear a truth, as proved by Mr. Baxter, then those churches that shall admit *unbaptized* persons into full communion, they depart from Christ's rule, and walk by their own. And consequently all *odiums* unrepented of, fixed on the *Baptists*, for their close adherence to Christ's rule, be they from what quarter soever, are unchristian, and reproveable;

<sup>1</sup> *Ibid.* p. 126.

reproveable; and if unrepented of, must be accounted for in the great and terrible day, when Christ shall appear, to reward every man according to his deeds.

Mr. *Thomas Collier*, a man of great Thomas Collier. moderation and usefulness; one who lived in those times, when preaching the gospel was attended with very severe trials. However, he diligently continued in his Master's service, and suffered for his sake. He was imprisoned at *Portsmouth*, but how long he continued there I do not find. The great success that attended his ministry is represented by his *Presbyterian* adversaries, as doing much hurt in *Limington*, *Hampton*, *Waltham*, and all along the *West* country. I find, that Gangrene author Mr. *Edwards*, calls him a great *sectary*; and says, among many errors laid down by him, in his book called *Certain Queries*, he makes *baptizing* the children of the faithful, not only to be vain, but evil and sinful. He has published two intercepted letters of his to his christian friends, in which I find nothing worthy of contempt. They being short, I shall here insert them; and they may serve for an answer to all the impious clamour of that scurrilous author against so pious and useful a man.

*To the Saints in the order and fellowship of  
the gospel in Taunton,*

*Your dear brother, Thomas Collier, desireth  
the increase of grace, and peace from  
God the Father, and from our Lord  
Jesus Christ.*

*Dear brethren and sisters,*

**I** HAVE not had an opportunity of writing unto you till now, altho' my spirit hath been up to the Lord for you continually. The Lord hath manifested his presence with me exceedingly, in my journey. I desire the Lord to raise your hearts in thankfulness. He hath gathered saints in *Pool* by me. *Fourteen* took up the ordinance at once; there is like to be a great work; and I confirmed the churches in other places. I am not yet got so far as *London*; but I shall, I expect to-morrow. Dearly beloved, my desire and prayer to our father, on your behalf is, that you may live above, and then your souls shall not want comfort; and my exhortation to you is, to wait upon the Lord, in his own way, and not to look forth into the world; there is bread enough in your father's house; there he hath promised his presence. Tho' you seem to want gifts, yet you shall not want the presence of your father, your Jesus, if you wait upon him.



The *unlimited power* of the *Presbyterians* is denied them [an unpardonable fault to talk at that rate] of which you shall hear more shortly. I desire to be remembered to all my friends with you, and at present rest

*Your dear brother in the faith and fellowship of the gospel,*

Gilford, Ap. 20,  
1646.

Thomas Collier.

I shall see you as speedily as possibly I may.

*To the Saints in the order and fellowship of the gospel.*

**M**Y dear ones in the Lord Jesus, I salute you, desiring him who is our head and husband, our life and liberty, our all and in all, to gather up our souls more abundantly into the glorious unity and fellowship of the son of God; that you may not live upon these lower things, which are but instruments to convey light and love unto us: I mean, even *ordinances*, or the like; which indeed are but as a shell without the kernel, further than we enjoy Christ in them. My dear ones, you are in my heart continually, and my desire is to be with you as soon as possible I can, to impart some spiritual gifts unto you, and to enjoy fellowship in Jesus Christ with you. But what is this? you are upon the heart of Christ; nay, en-

graven upon his hand, and shall be had in everlasting remembrance before him. I am much in haste at present, the post being coming forth of town, only I have sent you these few lines, and two books here inclosed, as a remembrance of my love. I desire to be remembered to all my dear friends with you, and at present rest and remain

*Your dear brother, in the faith*

*and fellowship of the gospel,*

*London, May 2,*  
1646.

Thomas Collier.

Thomas  
Lamb.

Mr. *Thomas Lamb* was a zealous and popular preacher among the *Baptists*, during the tyranny of archbishop *Laud*; and at his instigation, was brought in chains from *Colchester*, the place of his nativity, to *London*, for not conforming to the established church, and for preaching to a separate congregation. He was brought before the court of *Star-chamber*, and called upon to confess, that he had administered the sacrament of the Lord's-supper; which if he had confessed, he would have been banished. But without either owning or denying, he pleaded, that a subject of *England* was under no obligation to bear witness against himself. His wife went often to the *Star-chamber-court*, while her husband was confined, and in behalf of eight children, earnestly solicited the archbishop

bishop to let her husband have his liberty, which it was in his power to procure. But he called to the people about him to take away that *troublesome* woman. Mr. *Lamb* was in almost all the goals in and about *London*; always returning to his work of preaching, as soon as he got free from confinement, and was of such couragious resolution, as often to say, that the man was not fit to preach, who would not preach for God's sake, tho' he were sure to die for it as soon as he had done. He was made chaplain to a regiment in *Oliver's* army, and died about the year 1672.

ONCE, when this Mr. *Lamb* was to baptize a woman in *Oldford* river, which place was then much frequented for that purpose; her husband, a bitter enemy to the *Baptists*, brought a great stone under his coat, designing, as he afterwards confessed, to have thrown it at Mr. *Lamb*, while he stood in the river. But he was so much affected with the prayer he heard before the baptizing, that he dropped the stone, fell into tears, and was himself the next person baptized. There is a quarto book extant written by this Mr. *Lamb*, in the year 1656, and dedicated to his highness the *Protector*, intituled, *Absolute freedom of sin, by Christ's death for the world, as the object of faith, in opposition to conditional, set forth by Mr. John Goodwin, in his book intituled, Redemption redeemed,*

*and the final perseverance of the saints proceeding from election, by the grace of God alone, maintained, and sweetly reconciled with the aforesaid doctrine. And the great question of God's eternal decree of reprobating the unbelieving world cleared from that odium cast upon it by Mr. Goodwin. He wrote also a small octavo pamphlet, intitled, The fountain of free grace opened. And a larger pamphlet in quarto, printed in the year 1642, intitled, A treatise of particular predestination, wherein are answered, three letters, the first, tending to disprove particular predestination: the second, to shew the contradiction betwixt Christ's dying for all, and God's election of some: the third, to prove, that the soul doth not come from the parent, and consequently that there is no original sin. In which pamphlet, in answer to these three letters, he labours the same argument, which runs thro' the whole aforementioned book against Goodwin, that is, the reconciling of particular election, with universal redemption.*

I THINK it proper to observe, that there was in these times another *Thomas Lamb*, who, together with *Mr. William Allen*, left the *Baptists*, after they had for some time preached amongst them, and became followers of *Mr. Baxter*, and afterwards conformed to the established church. That this *Lamb*, who conformed, was not he of whom



whom I have given the foregoing account, appears by the testimony of a person now living, descended from that first-mentioned Mr. *Lamb*, who well knew him for many years to the time of his death; and who absolutely affirms, that he to the last continued a dissenter, and a *Baptist*. And moreover, that the church of which he was pastor, met in his own house, at the *Spital* near *Norton-falgate*; whereas Mr. *Baxter's* *profelyte* was, together with Mr. *Allen*, pastor of a people, that met in *Lothbury*. And further the name of the wife, whose writing to Mr. *Baxter* was the immediate occasion of her husband's leaving the *Baptists*, was quite different from the name of the wife of Mr. *Lamb*, above described; and other circumstances might be mentioned if needful.

'TIS indeed out of course to mention in this chapter persons who never *suffered* on account of their ministry among the *Baptists*. However, the reader I hope, will pardon the digression I here make, to vindicate the memory of a man of great resolution and firmness, from that instability, which otherwise might seem to belong to his character. Mr. *Baxter's* account of Mr. *William Allen*, and Mr. *Thomas Lamb* is as follows: ' <sup>1</sup> There was, <sup>Thomas Lamb.</sup> <sup>William Allen.</sup> ' says he, two very sober men in *London*, ' Mr. *Lamb*, and Mr. *Allen*, who were ' pastors

<sup>1</sup> *Life*, part 2. p. 180.

‘ pastors of an *Anabaptist* separated church.  
‘ The wife of one of them, an extraordinary intelligent woman, wrote me a  
‘ letter, that her husband was in troubled  
‘ thoughts, not about anabaptistry, but  
‘ about separation upon that account; and  
‘ that if I would write to him now, it  
‘ might do him good. Which I did,  
‘ and gave him many arguments to prove,  
‘ that tho’ he should continue in his opinion  
‘ against *infant baptism*, yet he ought  
‘ not to make it a reason of denying communion  
‘ with his brethren of another  
‘ mind. These arguments met with  
‘ thoughts of his own, that tended the  
‘ same way; and in conclusion he was  
‘ satisfied. Afterwards the same woman  
‘ persuaded me to try with Mr. *Allen* also,  
‘ who in conclusion was satisfied, and they  
‘ dissolved their church. When this was  
‘ done, the men, being of extraordinary  
‘ sincerity, and understanding, were very  
‘ zealous for the reduction of their brethren  
‘ of the *Anabaptists* way. And to that end,  
‘ they had a meeting with divers of the  
‘ most moderate pastors of the re-baptized  
‘ churches, and they desired my proposals  
‘ or terms on which we might hold peace  
‘ and communion with them.—These  
‘ two brethren at last cast off their *Anabap-*  
‘ *tistry* also; and are now more zealous  
‘ than other men against independency  
‘ and

• and separation, by how much the more  
• they smarted by it.’

IN another place, says Mr. *Baxter*,<sup>m</sup> Two  
• old friends that I had a hand hereto-  
• fore in turning from *Anabaptistry* and  
• separation, Mr. *Thomas Lamb*, and Mr.  
• *William Allen*, that followed Mr. *John*  
• *Goodwin*, and afterwards became pastors  
• of an *Anabaptist* church, tho’ but *trades-*  
*men* [they were men of *understanding* be-  
fore] ‘fell on writing against separation,  
• more strongly than any of the conform-  
• able clergy; but in sense of their old  
• error run now into the other extreme,  
• especially Mr. *Lamb*, and wrote against  
• our gathering assemblies, and preaching  
• when we are silenced.’

I TAKE the liberty further to observe,  
tho’ I own it is not according to the strict  
rules of order, to do it here, that there  
was in these times one; who, far from  
following the example of his brethrens  
constancy, deserted in so shameful a man-  
ner, the cause he had undertaken to defend,  
that it must be extensive charity, which  
can suppose, that he did it from conviction  
of conscience; and tho’ after his conform-  
ity, he returned again to his brethren,  
whom he had forsaken, yet he never wiped  
off that blot, which the love of this world  
had fixed upon him. I mean Mr. *Samuel*  
*Oates*, father of the famous, or rather infam-  
ous

Samuel  
Oates.

mous *Titus Oates*. He was minister of a *Baptist* church in *Lincolnshire*, a popular preacher, and great disputant, and probably the same who disputed with Mr. *Sheffield* in *Leicester-castle*; of which mention is made by Dr. *Calamy*. His words are these:

‘<sup>n</sup> Mr. *Oates*, an *Anabaptist*, coming into the country, disturbed several congregations, and dispersed publick challenges, to dispute with any minister or ministers, upon the point of *infant baptism*. Several justices of the peace sent to Mr. *Sheffield*, desiring him to accept the challenge, and dispute the point with him in *Leicester-castle*. He yeilded to their desire, and by agreement, Sir *Thomas Beaumont* was moderator. At the entrance of the dispute, Mr. *Sheffield* openly protested, that it was truth, and not victory, he was aiming at and pursuing: and that therefore, if he could not answer the arguments that should be brought against him, or maintain the points he pretended to defend, against the opposition that should be made against them, he would frankly acknowledge it before them. He desired the same of Mr. *Oates*, who also agreed. The dispute, says he, continued *three* hours, and was managed with great fairness and temper. At length Mr. *Oates* was gravelled with an argument, and yet loudly called on by the people



‘ people present, either to answer, or, according to his promise, to confess he could not. Whereupon he frankly confessed, that he could not at present answer it.’

AFTER the Restoration, he had a great place offered him by the duke of *York*, which temptation prevailed with him to conform. He had the living of *Hastings*, in the county of *Sussex*. But sometime after, his conscience smote him; he left his living, and returned to Mr. *Lamb*’s congregation, where he continued about *five* or *six* years, till his death.

BUT to return to those who remained stedfast. Mr. *John Gosnold*, he was first <sup>John</sup> a minister of the established church, a man <sup>Gosnold.</sup> of great learning and piety. In the time of the civil wars, when men were upon search after truth, and made the scriptures the standard of their enquiries, he became convinced, that the *Baptists* were the *only* people, who closely adhered in faith and practice to the written word; and accordingly he joined himself to them. He was chose pastor of a congregation at *Barbican* in *London*, and was one of those ministers who subscribed the *Apology* presented to King *Charles II.* on occasion of *Venner*’s conspiracy. He was a pious practical preacher, of singular modesty and moderation, unconcerned in the disputes of the times, and much esteemed and valued by  
men

men of note and dignity in the established church; who, notwithstanding the change of his opinion in the point of *baptism*, kept up a correspondence with him. Particularly, he was intimate with Dr. *Tillotson*, afterwards archbishop of *Canterbury*, and used to attend his week-day lecture. He was so popular in his preaching, as to draw after him people of all denominations. His audience, in a large building (which still continues no inconsiderable place of worship, tho' eight or nine rooms have since been taken out of it, and the upper gallery so quite unoccupied) was usually computed to be near *three thousand*, and among them very often *six* or *seven* clergy men in their gowns, who sat in a convenient place, under a large gallery, where they were seen by few. The great number of his auditors, and the figure which some of them made, was shortly after the fire of *London* the occasion of an application from the officers of the parish of *Cripplegate*, in which his meeting stood, desiring, that he would make a collection for the poor, who abounded in that parish, especially after that dreadful fire. Accordingly he made a collection, amounting to upwards of *fifty* pounds, and the church voluntarily continued the collection for above *twenty* years after. He published a small treatise, intitled, *The doctrine of baptisms*;

*baptisms*; and another concerning *the laying on of hands*.

Dr. Calamy says, ‘ ° He was bred in the *Charterhouse* school, and in *Pembroke-hall* in *Cambridge*; and was afterwards chaplain to the lord *Grey*. He was against *infant baptism*. He was deprived of his liberty of preaching, and forced to hide and skulk, tho’ he was always peaceably minded, and never gave any disturbance to the government. He had a great zeal against *socinianism*, making it much his business to expose the opinions of such as were that way given, and to keep his people from that infection. He was much respected by his flock. He is interred in the burying-ground near *Bunbil-fields*, where there is this inscription upon his Tomb-stone.

‘ HERE lyeth the body of Mr. *John Gofnold*, a faithful minister of the gospel, who departed this life *October* the third 1678, and in the 53d year of his age.’

Mr. *John Bunyan*, he was born at *Elston*, in the county of *Bedford*, of honest, <sup>John</sup> *Bunyan*, but very poor parents. Yet they took care to give him that learning which was suitable to their condition, bringing him up to read and write. But so great was his natural depravity, and his proneness to all evil, that he quickly forgot both, being only *wise to do evil*, and became so noted for

for his impiety, that he declared himself, that he was a *town-sinner*, and the very ringleader of all the youth that kept him company, in all manner of vice and ungodliness. His conversation with a poor religious man so affected him, that he betook himself to reading of the bible, which produced such an outward reformation, both in his words and life, as filled his neighbours with wonder and astonishment; and those that spake ill of him before, began now to praise and commend him, both to his face, and behind his back. Not long after this, he went to *Bedford*; where the religious conversation of some there, brought him to feel some unusual agitations in his heart, and to be conscious to himself, that his condition was not so good as he had thought it to be; so he began to make his condition known to those, whose religious discourse had been the occasion of his real conversion. These acquainted Mr. *Gifford*, the pastor of the *Baptist* church there, who invited him to his house. And about the year 1655, Mr. *Bunyan* was baptized, and admitted a member of the *Baptist* church at *Bedford*; who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, soon gave him a call thereto. And after he had spent some time privately in the exercise of his gifts, he was solemnly set a-

part



part, by fasting and prayer, for the more publick preaching of the word of God; and very useful was he, in the hand of God, to the conversion of many. One remarkable instance, says the author of his life,\* I cannot omit, and that is, ‘ That \* p. 23.  
 ‘ being to preach in a church, in a coun-  
 ‘ try village (before the restoration of king  
 ‘ *Charles*) in *Cambridgeshire*, and the peo-  
 ‘ ple being gathered together in the church-  
 ‘ yard, a *Cambridge* scholar, and none of  
 ‘ the soberest of them neither, enquired  
 ‘ what the meaning of that concourse of  
 ‘ people was, it being upon a week-day;  
 ‘ and being told, that one *Bunyan* a *tinker*  
 ‘ was to preach there, he gave a boy two-  
 ‘ pence to hold his horse, saying, he was  
 ‘ resolved to hear the *tinker* *prate*; and so  
 ‘ he went into the church to hear him. But  
 ‘ God met him there, by his ministry, so  
 ‘ that he came out much changed, and  
 ‘ would by his good-will, hear none but  
 ‘ the *tinker* for a long time after; he him-  
 ‘ self becoming a very eminent minister  
 ‘ in that country afterwards.’

THERE is a manuscript under Mr. *Bunyan*’s hand, giving an account of his *imprisonment*, and of the conferences he had with some of the clergy, and his examinations and pretended tryal, before the justices, at their *quarter-sessions*, held at *Bedford*, too much to be fully transcribed in this place, it begins thus:

*The relation of my imprisonment, in the month of November, 1660.*

WHEN by the good hand of my God, I had for *five* or *six* years together, without any interruption, freely preached the blessed gospel of our Lord Jesus Christ, and also had thro' his blessed grace, some encouragement by his blessing thereupon; the devil, that old enemy of man's salvation, took his opportunity to enflame the hearts of his vassals against me, insomuch that at the last, I was laid wait for, by *warrant* of a Justice of the peace, and was taken and committed to prison. The relation thereof is as followeth.

UPON the twelfth of this instant *November* 1660, I was desired by some friends in the country, to come to preach at *Gansel*, near *Harlington*, in *Bedfordshire*; to whom I made a promise, if the Lord permitted, to be with them at the time appointed.

HE was there (by virtue of a *warrant* granted by *Francis Wingate*, Esq; a Justice of the peace) apprehended; tho' he might have escaped their hands, having had previous notice of the *warrant* against him, by putting off their meeting. But he encouraged himself in the Lord his God, and after some deliberation *pro* and *con*, resolved not to put it off; and said, come be of good cheer, let

us not be daunted, our cause is good, we need not be ashamed of it; to preach the word is so good a work, that we shall be well rewarded, if we suffer for it.

BEING taken, and had before justice *Wingate*, who enquired of the officers, what they did, where they met, and what they had with them; I tro' says Mr. *Bunyan* he meant, whether we had *armour* or not. But when he was told, they were only few, and met together to hear the word preached, and no signs of any thing else, he was at a stand; and after a few words with Mr. *Bunyan*, wished him to get *sureties*, or else he would send him to goal. The *sureties* being ready, were called in, and told, if Mr. *Bunyan* preached, their bonds would be forfeited. Then said Mr. *Bunyan*, I shall break them, for I shall not leave speaking the word of God, even to counsel, comfort, exhort, and teach the people amongst whom I come; and farther said, he thought preaching to be a work, that had no hurt in it, but was rather worthy of commendation than blame.

WHILST his *mittimus* was making, and the justice withdrawn, Dr. *Lindale* began to taunt at him, with many reviling terms; but Mr. *Bunyan* so answered him, as soon put him to silence. The *mittimus* being made, he was committed to the officer, to be carried to the goal in *Bedford*. But as I was going, says Mr. *Bunyan*, two of

my brethren met with me by the way, and desired the officer to stay, supposing that they should prevail with the justice, thro' the favour of a pretended friend, to let me go at liberty: so we did stay, while they went to the justice. And after much discourse with him, it came to this; that if I would come to him again, and say, *some certain words*, I should be released; which, when they told me, I said, if the words were such, that might be said *with a good conscience*, I should, or else I should not. So, thro' their importunity, I went back again; but not believing I should be delivered: for I feared, their spirit was too full of opposition to the truth, to let me go, unless I should in something or other, *dishonour* my God, and *wound* my conscience. Wherefore as I went, I lift up my heart to God, for light and strength, to be kept, that I might not do any thing, that might either *dishonour* him, or wrong my own soul, or be a grief or discouragement to any, that was inclining towards Jesus Christ.

Mr. Bunyan being come back to the justice's, Mr. Foster of Bedford, with much seeming affection, said to him, How dost thou do, John Bunyan? who answered, that, blessed be God, he was well. Says Mr. Foster, if you will promise *to call the people no more together*, you shall have your liberty to go home; for my brother is very  
loth



loth to send you to *prison*, if you will but be ruled. Much *pro* and *con*, was held between Mr. *Bunyan* and Mr. *Foster*, about what was meant by *calling the people together*. And when he found Mr. *Bunyan* was at a point with him, and could not be moved, nor prevailed upon to leave preaching; he told the justice, that then he must send him away to prison, and that he would do well, if he would present them all, that were the cause of his coming amongst them to meetings. And verily, says Mr. *Bunyan*, as I was going forth of the doors, I had much ado, to forbear saying unto them, that *I carried the peace of God along with me*. But I held my peace; and, blessed be the Lord, I went away to *prison* with God's comfort in my poor soul. After he had lain in the goal *five* or *six* days, means were attempted to procure his liberty by bondsmen; for so ran his *mittimus*, that he should lie there till he could find *sureties*, and had the promise of justice *Crumpton* at *Elstow*. But he desiring to see his *mittimus*, which ran to this purpose, that he went about to several conventicles in this country, to the great disparagement of the government of the church of *England*, &c. upon which he said, there might be something more against him, than was expressed, and therefore he being but a young man, durst not do it. This, says Mr. *Bunyan*, my goaler told me; and I was not at all daunt-

ed, but rather glad, and saw evidently that the Lord had heard me. For before I went down to the justice, I begg'd of God, that if I might do more good, by being at liberty, than in prison, that then I might be set at liberty; but if not, his will be done. I was not altogether without hopes, but that my imprisonment might be an awakening to the saints in the country. Therefore I could not tell well what to chuse; only I in that manner did commit the thing to God. And verily, at my return, I did meet my God *sweetly* in *prison*, again comforting me, and satisfying me, that it was his will and mind, that I should be there; none can express what joy I had. For when I came back again to prison, as I was musing at the slender answer of the young justice; this word dropt in upon my heart with some life, *For he knew that for envy, they had delivered him.*

AFTER seven weeks imprisonment, he was brought to the *quarter-sessions* held at *Bedford*: and the bill of *indictment* preferred against him was, *That he did devilishly, and perniciously abstain from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance, and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the King, &c.*

WHEN this was read, the clerk of the  
I  
ses-

sessions said unto him, What say you to this?

Mr. *Bunyan* replied, that as to the first part of it, he was a common frequenter of the church of God, a member of them over whom Christ is the head. Much time was spent in questions about the *Common-prayer*, &c. and justice *Keeling* in the end told him, he was not so well versed in scripture, as to dispute, and that they could not wait upon him any longer: but said to him, Do you not confess the indictment? do you not?

SAYS Mr. *Bunyan*, not till now, I saw I was *indicted*. I said, this I confess, we have had many meetings together, both to pray to God, and exhort one another: and we had the sweet comforting presence of the Lord amongst us, for our encouragement, blessed be his name.

THEN said justice *Keeling*, hear your judgment. You must go back again to *prison*, and there lie for *three* months following; and at the three months end, if you do not submit to go to church, to hear divine service, and leave your preaching, you must be *banished* the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, &c. or be found to come over again, without a special licence from the king, you must *stretch by the neck for it*, I tell you plainly; and so bid the goaler have him away. Mr.

*Bunyan* answered, as to this matter, he was at a point with him, for if he was out of prison to day, he would preach the gospel again to-morrow, by the help of God.

THUS, says Mr. *Bunyan*, I departed from them ; and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to prison ; so that I found Christ's words more than bare trifles, where he saith, *I will give a mouth and wisdom, even such as all the adversaries shall not resist or gainsay ; and that his peace no man can take from us.*

AFTER he had continued twelve weeks longer in prison, Mr. *Cob*, the clerk of the peace, went to admonish him, and demand of him *submission* to the church of *England* ; a long conference was held between him and Mr. *Bunyan*, and, in the end, Mr. *Bunyan* told him, the law had provided two ways of obeying ; the one was to do that which he in his conscience did believe he was bound to do *actively* ; and where he could not obey *actively*, he was willing to lie down and suffer what they should do unto him.

AFTER I had, says Mr. *Bunyan*, received this sentence of *banishing* or *hanging* from them, just when the time drew nigh, in which I should have abjured, or done worse, came the time in which the  
king



king was to be crowned. Now, at the coronation of kings, there is usually a releasement of divers prisoners, by virtue of the king's coronation, in which privilege also, I should have had my share, but that they took me for a *convicted* person; and, therefore, unless I sued out a pardon, I could have no benefit thereby. Yet, forasmuch as the coronation proclamation did give liberty, from the day the king was crowned, to that day *twelve-month*, to sue my pardon out; therefore, tho' they would not let me out of prison, as they let out *thousands*, yet they could not meddle with me, as touching the execution of their sentence, because of the liberty afforded for the suing out of pardons; whereupon I continued in *prison* till the next assizes, 1661.

Now, at that *Assizes*, by reason I would not leave any possible means unattempted, that might be lawful, I did, by my wife, present a petition to the judges *three* times, that I might be heard, and that they would impartially take my case into consideration.

MUCH trouble did attend the poor woman, but without any success, his enemies being so prevalent, that he was kept a prisoner from *sessions* to *sessions*, and from one *assize* to *another*, without being permitted to appear before the judges to speak for himself. And thus he continued in  
prison

prison twelve years, for the testimony of a good conscience. During which time, though he *laboured with his hands*, to minister to his own, and to his family's necessities, yet he wrote several excellent and useful treatises; particularly *The Holy City, Christian Behaviour, the Resurrection of the Dead, Grace abounding to the chief of Sinners*, and several others.

AFTER his enlargement, which was obtained by the means of that worthy prelate Dr. Barlow, bishop of Lincoln, he made it a great part of his business, to visit the saints of GOD abroad, paying his christian acknowledgements to them; especially such who were a support to him under his sufferings, *preaching the Gospel* wherever he came, and exhorting all, *not to be afraid or ashamed of taking up the cross of Christ, or to forsake the assembling of themselves together*; tho' the laws were against it, as knowing that God ought to be obeyed before man.

HE was a man of a piercing judgment, and had a great insight into things, as appeared in the reign of king James II. when *liberty of conscience* was so unexpectedly given to dissenters in general. He saw it was not out of kindness to them, and acknowledged, that *liberty of conscience* was good, and was every man's birth-right by a divine charter; but he could not believe, it was then given out of a good end,

end, and that the *bright sunshine* of the present liberty, was but to introduce a *black cloud* of slavery upon them, when once the designs then laying, were ripe for execution; and therefore exhorted his congregation at *Bedford*, and others also, to make use of the *Ninevites* remedy, to avert the impending storm.

IT was his constant practice, when he had his liberty, to come up once a year to *London*, and to preach in several places there, but more particularly in *Southwark*, near the *Faulcon*; and his labours met with a general acceptance from all his numerous auditors.

THE last act of his life, was a *labour of love and charity*. A young gentleman, who was his neighbour, having fallen under the displeasure of his father, he desired Mr. *Bunyan* to be the instrument of making up the breach, which he both undertook, and happily effected. But in his return to *London*, being overtaken with excessive rains, and coming to his lodgings very wet, he fell sick of a *violent fever*, which, in *ten* days, put a period to his life. He died *August* 17, 1688, in the 59th year of his age. His works, which were many, are now collected, and published in two volumes in folio.

Mr. *Thomas Grantham*, a faithful and laborious minister of Christ. He began to seek the Lord very early, and publickly made

Thomas  
Gran-  
tham.

made a profession of his faith, by being *baptized*, and joining himself to the *baptized* church, gathered at *Boston* in *Lincolnshire*, about the 19th year of his age. He waiting in the church of God, soon obtained favour of the Lord, to know his will, and also abilities to make the same known unto others. In the prosecution of this work, he had the honour to be made a *sufferer* for the sake of Christ and his cause, for he soon became the object of satan's hate; and, as a consequence thereof, was thrown into *Lincoln goal*, where he well employed his time, and wrote the first tract, which bears the title of, *The Prisoner against the Prelate*, &c. This book contains the reasons of *separation* from the church of *England* as by law established, as maintained by the *baptized* churches. The argument is close and nervous, though writ in verse, and contains about ten sheets in small *octavo*.

The confession of faith, in the *appendix*, Vol. II. N<sup>o</sup> 4. was by him delivered into King *Charles* the II<sup>d</sup>'s own hands. It was written in a time of great danger, and the designed brevity made way for too much ambiguity, insomuch that the same much affected Mr. *Grantham*, which was the cause of his speaking more fully on this subject, in his *Prisoner against the Prelate*, and subjoining the testimony of antiquity, for the better understanding of each



each article, in his *Christianismus Primitivus*, lib. 2. chap. 5. and more particularly in his *Sigh for Peace*, p. 104, &c.

THERE is extant, a manuscript of Mr. *Grantham's*, intitled, *Christianitas restaurata*, or *Christianity restored*; by which it appears, that about the year 1644, there arose a reformed christian church, in the *south marsh* parts of *Lincolnshire*, which endured great persecution in their names, and substance, by unjust flanders and confiscations; because, in their *administration* of *baptism*, they rejected the *cross*, and the *sponsors*, tho', at the same time, they retained the *mode of sprinkling*. But being a pious and holy people, and zealous in the service of God, when further light appeared to them, they gladly adhered to it, and very readily set forward a reformation. But further reformations occasioned some disagreements, that, in the end, issued in such disunion, that in the year 1651, there were but four persons who resolved to keep close to the *scripture rule*, respecting *baptism* by *immersion*, upon the profession of faith. These (with the assistance of Mr. *Grantham*, who procured for them ministers to preach to them publicly, whilst himself exercised his own gifts among them privately) by the blessing of God, soon increased in number; and, in the year 1656, chose Mr. *Grantham* to be their pastor, tho' he was then but twenty

two years of age. Being thus settled in a church state, they, like a very fruitful vineyard, grew and encreased very much, and sent forth several ministers to preach the gospel; who, tho' they were respected by some, yet others used them very uncivilly, and in particular the clergy, who, by warrants, brought Mr. *Grantbam*, and several others, before the magistrates; but having nothing to support their accusations against them, but *forged stories* and *lies*, the wisdom of the magistrates soon perceived their innocency, and the malice of their persecutors, and therefore set them all at liberty. And they went on chearfully, and publicly preaching the word, not only at *Halton*, but also in many other places, tho' they met with much rude treatment from the mobs, who would sometimes, in a very uncivil manner, interrupt them in their discourses, and sometimes drag them out of doors and *stone them*; all which they bore with patience, and treated their rude adversaries with modesty and meekness. At length they obtained a grant of *Northholm-chapel*, where they remained some years preaching Christ, and bearing up his cause, thro' the frowns, scoffs, and jeers of their enemies, and had many seals to their ministry; in the number of which, was Mr. *John Watts*, a person very eminent, of honest repute, and of good note in those parts; he was  
bred

bred up at the *university*, and because he could not close with the customs and ceremonies thereof, he obtained no dignity or preferment in the church; but in time became the pastor of a *baptised* church, which met together in his own house.

AFTER the restoration, sham plots were contrived, in order to ensnare and arraign them, but without effect. And Mr. *Radley*, who was a mortal enemy to the *Baptists*, by virtue of the *Bartholomew* act, went with an armed force to their meeting, with design to take them up; but the soldiers beholding their innocent deportment, the fury of them was turned aside, and they went away dismayed, to the great mortification of their leader. This *Radley*, tho' a gentlemen, when he had done all he could against the *Baptists*, grew very poor, became a bankrupt, and died of the plague at *London*. His wife was exposed to great poverty, and his children thrown upon the town, to be maintained. Some of them were relieved by those very *Baptists* whom their father had persecuted. And, indeed, most of those who were forward in opposing this church, were, by the providence of God, strangely cut off, the effect of which was, that several, who would not be otherwise convinced, when they saw this, gave glory to God, and were *baptized*.

ABOUT the year 1662, Mr. *Grantham*  
was

was taken up, and carried before a magistrate, who bound him over to the *assizes* held for the county of *Lincoln*, and the *Baptists* were sorely harrassed, with the levies of 20*l.* per month for not going to the established church. Whereupon this church resolved by a petition to spread their case before the king, humbly imploring his grace and favour, and to be relieved from those severe oppressions. Pursuant to this resolution, they chose two messengers, *viz.* Mr. *Thomas Grantham*, and Mr. *Joseph Wright*, who being admitted into the king's presence, declared their grievances to him, and presented to him their *brief confession, or declaration of faith, set forth by the baptized churches, to inform all men of their innocent belief, and practice*, anno 1661.

THE king received their petition, and the declaration of faith, treated the messengers very courteously, protested against the cruelty exercised on them by their enemies, and promised them, that they should have their liberties, and accordingly set forth his declaration in their favour, the 26th of *December* following; and they who had been indicted for religion, were at the next *sessions, or assizes*, acquitted in open court, to the shame and vexation of their enemies, who were upon the bench.

WHEN the *Conventicle act* took place, another persecution, came upon the churches



churches, and soldiers were sent to disarm those, that dissented from the established church. And tho' they could not find any arms in the possession of the *Baptists*, yet they rifled their houses, and took away their goods, and forced Mr. *Grantham*, Mr. *John Gree*, and several others, away from their wives and families, making them run along like *lacqueys* by their horses sides; nor would they tell them whither they designed to lead them, nor whether they should be prosecuted by law, or punished by force of arms. However, they were forced to go where the soldiers pleased, who dragged them from town to town; but night coming on, they put up at an inn, where they put their *prisoners* in a room not fit for entertainment, and so tied them up all night, that they could take no rest; nor would the soldiers take any themselves, but sat up near them, damning and swearing, drinking and singing, making the place like a hell, to those devout and pious souls; and when the morning came, they had them away to *Louth*, put them into the house of correction and afterwards had them before the committee, where instead of charging them with any crimes, they sought by ensnaring questions, to pick up something to accuse them with; then tendred *oaths* to them, and asked, if they would conform to the established worship of the church of

*England.* And here, tho' many of the dissenting *Pædo-baptists* turned, for fear of suffering; yet the *Baptists* had strength and courage enough, to stand the tryal, and so three of them, viz. Mr. *Grantham*, Mr. *John Gree*, and Mr. *John Green*, were by strict command sent to goal, where they lay half a year. In which time the *assizes* came on, and their enemies prevented their being heard at that time; but afterwards they were brought before the justices, at the *quarter-sessions*, where the bench refused to own them, or proceed to hear their cause. Upon which, the sheriff said, that as he had shewed them in open court, he was free from his charge, and so they were all set at liberty.

Soon after this, the enemies of Mr. *Grantham* attempted his ruin, by bringing an action against him, of *one hundred pounds*, under a pretence, that he with force of arms did beat, and uncivilly entreat, the wife of a certain person, and this for no other reason, but because he had *baptized* her. But to the shame of his prosecutors, the cause at the next *assizes* was thrown out of court, as a *malicious prosecution*.

UPON his majesty's *indulgence*, set forth by a declaration in *March 1671*, granting liberty to the dissenters to meet and worship God according to the light of their consciences, without restraint or disturbance,

bance, provided their teachers were licensed, their doors set open, and preached no sedition; Mr. *Grantham*, with another messenger, was sent by the *Baptists* in *Lincolnshire*, to wait upon his majesty, with an *humble address, or remonstrance*: In which, after praise to Almighty God, with thanks to his majesty for the *indulgence* he was graciously pleased to grant them, of holding publick assemblies for the worship of God, they set forth, wherein they thought his royal declaration infringed that liberty, which as christians they had a right to; and beseeching him to leave them to the light of scripture, with respect to the exercise of those spiritual gifts of prayer, and preaching in their assemblies, according to their abilities, for the edification of the church, where gifts are free; that they should continue in this practice, till they obtain his permission; assuring his majesty, that no less liberty than the scriptures express, would satisfy the church of God. And then they concluded with thanks to his majesty for all his lenity; praying that God would magnify grace in his princely soul, that whilst he reigned here on earth, he might excel in all true honour, and after this life enjoy a crown of immortality, and a throne of glory in heaven.

THE steadiness, zeal, and piety of the *Baptists* in *Lincolnshire*, created them ma-

ny enemies, who endeavoured to oppress them to the uttermost. They wrote in vindication of themselves a small piece that was never published, intitled, *The Baptists complaint against the persecuting priests, &c.* This was drawn up by Mr. Grantham, and introduced thus:

ALTHO' we acknowledge ourselves sundry ways obliged to honour many of the learned of the church of *England*; yet seeing some of them are so evidently of a persecuting spirit, as that they daily seek our utter ruin, both by persecuting us themselves, and by stirring up those that are in authority to trouble us, by imprisonment and seizure of our goods, we are therefore constrained to exhibit this our just complaint; and the rather, because we have faithfully endeavoured to obtain peace and brotherly concord with them, both by our friendly deportment, and by proposing in a more publick manner, such things in our *friendly epistle to the bishops and ministers of the church of England*, as also in our *Apology for the baptized believers*, as does, we trust, sufficiently evidence, that there is nothing more dear to us, than truth, and peace *with all that call on the name of our Lord Jesus Christ*.

To complain against any out of a peevish humour, or as murmuring at their prosperity, because we cannot have our own wills, is a temper below a christian.



But to complain against malicious, debauched and cruel practices, is part of the work of those, who are to bear a testimony for God. After *Job* had suffered many things from the *Chaldeans*, who spoiled him of his substance, he makes his moan thus: <sup>a</sup> *Even to day is my complaint bitter, my stroke is heavier than my groaning.* And the *Psalmist* thus: <sup>b</sup> *I poured out my complaint before him, I shewed before him my trouble, there was no man that would know me, no man cared for my soul. In the way wherein I walked, have they privily laid a snare for me.* And *Job*, again, *As for me, is my complaint to man? And if it were so, why should not my spirit be troubled?*

Now, our case being, as we believe, much like the case of these good men, we do also make our just complaint; that we live among those, who by their place should be men of peace and meekness, but are far otherwise, so haughty, a man can scarce tell how to speak to them; and when we speak of truth and peace, they are for war, bitterly calling us *damned phanatics* and *hereticks*, even in their pulpits; only because we dissent from them in some things which the most learned confess have neither *precept* nor *precedent* in the word of God.

WE have born the unkind usage of many of our countrymen, and of perse-

<sup>a</sup> *Job* xxiii. 2.

<sup>b</sup> *Psalms* cxlii. 3, 4.

cutting priests in particular for more than *thirty* years. For in the time of *Cromwell's* usurpation, they did then hale us before the judgment seats, because we could not worship God, after the will of their Lord Protector ; for so they stiled him in their articles against us. And we had then our goods taken away, and never restored to this day.

AND lest the reader should here suppose we provoked these men, by withholding their dues ; let him know, that we gave them their demands as well as any, and perhaps from better principles than some others. For we consider, that when we either hire, or purchase land, the *tenth* is excepted, and so not ours. But yet, it is also to be considered, that they were not given to maintain men in drunkenness, lording, persecuting and ruining such as fear God, merely because they dissent from them in the things aforesaid. Yet thus goes the business in these days ; by which unreasonable practices, they outdo the false prophets which were of old ; for they prepared war against those as did not put into their mouths ; but these devour those that labour to maintain them.

NOR shall we as yet make a particular rehearsal of the sufferings of the *baptized* believers in this nation, having learned with *Jerome* to say, if at any time for the commandment of God, and the verity of faith,

faith, the priests, or false prophets, or foolish people, be angry with us, let us not esteem or make any account of it, but let us keep the commandments of God; not thinking on our troubles which are present, but beholding the goodness to come. Let it suffice then, that we briefly touch, or reflect upon the things which have come upon us in <sup>d</sup> one county only, tho' we be but few in number, and generally poor men, because there may be a more general account of these things transmitted to posterity. And

1. WE have sustained not less than the imprisonment of *one hundred* persons, some by the writ *de capiendo*, others by the writ *qui tam*: some for hearing, others for preaching the word of God; not any man amongst us being any ways concerned in plotting, or any misdemeanor, against our lord the king; for which we give thanks to God, with prayer, that he may have a long and happy reign over us.

2. WE have born the tryal of no less than *three hundred* levies, some for 60, 40, 20, and 10 pounds, some for 2 pence *per week*, which by the often repetition of them, have weakened many poor men, and caused some to remove their habitations.

3. INDICTMENTS at the assizes, and sessions, upon the *statute* for 2 pence *per week*, and *twenty pound per month*; we

<sup>d</sup> The county of Lincoln.

have had the trial of not less than a *thousand*, which has been no small charge to those who have been prosecuted there.

4. PRESENTMENTS, and excommunications in the commissary courts we have had some *hundreds*, to the great prejudice, as well as charge, of many of us; with many other particular vexations from private persons, not here to be inserted. And yet, we trust, we may humbly use the words of the Psalmist; *All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant.*<sup>e</sup> But these things have contributed, in general, to our more full assurance that the truth is with us, in the things wherein we dissent from those who persecute us. And in this holy confidence we hope to *pass thro' the valley of the shadow of death*, if our God shall call us to it. For we believe, and are sure, to persecute is no mark of the true church, but to suffer persecution is so; and that that religion is not worth professing in a time of peace, which is not worth owning in the time of the greatest trouble.

They observed that two strange doctrines were spread abroad in their day, *viz.* That there was no such thing as *passive obedience* for the cause of religion. That kings are so far *infallible*, as that what religion they establish is the true worship of

<sup>e</sup> *Psalm* xliv. 17, 18.



God in their dominions. Strange doctrines indeed! and the better to propagate them, they were thrust into their *common almanacks*, and very much enlarged upon. To these doctrines they replied, that the *first* could not be true, because it condemned the generation of the just in all ages, from righteous *Abel* to the present day; who, it is certain, did suffer all kinds of torment for the cause of religion, and committed themselves therein to almighty God in well-doing, as into the hands of a faithful Creator. And also that it did condemn the Lord of life and glory himself, who learned obedience by the things which he suffered. And further that it did condemn the doctrine of the gospel, which teacheth all christians to suffer patiently, assuring the professors of it, that all that will live godly in Christ Jesus, must suffer persecution, and that they must thro' many tribulations enter into the kingdom of God. Neither could the *second* doctrine be true, say they, unless truth and falsehood be the same thing, when diversified only in respect of place. For do not some kings establish heathen idolatry, or the worship of false and many gods, some *Turcism*, some *Popery*, and some the *Protestant* religion? are not these religions in many things palpably contradictory? And is it possible, for all these to be the true worship of God?

Sure,

Sure the very mention of such doctrines as these, is a sufficient confutation of them.

WHAT is here said of the *Baptists* in *Lincolnshire*, may very well be ascribed to Mr. *Grantham*, as the person who greatly encouraged the churches under their sufferings, and chiefly directed them in all their proceedings. He wrote, and published a book, intituled, *The Pædo-baptists apology for the baptized churches*, being certain extracts from their writings; by whose testimonies it appears, that the *Baptists* mode and subject of baptism, is the most ancient and apostolical; and that *infant baptism* is a novelty, and consequently that the sufferings the *Baptists* were under, were no less their glory, than the shame of their persecutors. But the book I have not seen.

Henry  
D'anvers.

Mr. *Henry D'anvers*, a worthy man, of an unspotted life and conversation, joint elder to a baptized congregation near *Aldgate*. He wrote a *treatise of baptism*, which so stirred up the *Pædo-baptists* against him, that he was obliged to write several replies to Mr. *Wills*, Mr. *Blinman*, and Mr. *Baxter* in defence thereof. The same was afterward well defended, by Mr. *Tombes*, Mr. *Hutchinson*, and Mr. *Delaune*, against Mr. *Wills*, Mr. *Baxter*, Mr. *Whiston*, and Mr. *Walker*.

THE undue, and uncomely reflections, the haughty, bitter, wrathful, and provoking

voking spirit that appears in the books of *Wills*, *Baxter*, &c. so unbecoming christian candour, their holy profession, or the nature of the ordinance treated of, are too gross to be mentioned; and therefore I leave them, as unworthy of notice. Mr. *Wills* did appeal to the *Baptists*, and charge Mr. *D'anvers* with misquoting his authors, perverting their sense, and fathering upon them what they did not say. The *Baptists* examined his charge, went thro' all the particulars thereof, and returned an answer to Mr. *Wills*.

SIR, (*say they,*)

WE have seriously considered your appeal against Mr. *D'anvers*; and have also heard, and carefully weighed the *defence* he makes thereto; and in order to give you an impartial judgment, as you call us to, have desired some of our number diligently to examine the authors cited by you both. And tho' it appears to us, that Mr. *D'anvers* has earnestly endeavoured an accommodation, in a more private and friendly manner, betwixt you and him, so to rectify mistakes on any hand, which, had it been accepted of, might have saved this trouble; and that the method you have used in this *appeal* be unusual, and unlike the pattern you seem to take; an *appeal* in these cases being then only proper,

‘ proper, when the party appealed against  
 ‘ appears to be contumacious, and stub-  
 ‘ born, as to reject and stand out against  
 ‘ just conviction, and admonition; which  
 ‘ we find not to be justly chargeable upon  
 ‘ Mr. *D'anvers*; whether it be not your  
 ‘ own oversight, we hope you will in time  
 ‘ be sensible of; yet we say, we shall not  
 ‘ insist upon that consideration. And, to  
 ‘ give you and the world the satisfaction  
 ‘ expected from us, some of us whose  
 ‘ names are subscribed, have examined  
 ‘ the particulars you charge him with,  
 ‘ and find some mistakes and escapes on  
 ‘ Mr. *D'anvers's* side, which he ingenu-  
 ‘ ously acknowledges, and we hope, may  
 ‘ be to your full satisfaction, as it cannot  
 ‘ in justice but be to ours, since, as you  
 ‘ seem to hint, a publick owning is what  
 ‘ you expect.

‘ SOME of the particulars in your *ap-*  
 ‘ *peal* we find to be so trivial, and insig-  
 ‘ nificant, that they deserve not to be  
 ‘ mentioned, and deem his answers return-  
 ‘ ed to them respectively, sufficient to  
 ‘ satisfy the reader. Others of your  
 ‘ charges he traverses, and joins issue with  
 ‘ you, at the bar you have brought it to;  
 ‘ and the most material of these, we now  
 ‘ remark to you; so that what he acknow-  
 ‘ ledges, and what's inconsiderable, and  
 ‘ what's here further examined, compre-  
 ‘ hends your whole *appeal*.'



THEY then proceed to the particulars ; and having gone through them, conclude thus :

S I R,

WE have given a true, and impartial representation of the particulars, as we find them ; being, as we conceive, the principal matters under our cognizance, omitting the less material ; and do recommend them to your christian consideration, hoping that your serious review of them will discover them to be your errors. And as Mr. *D'anvers* has publickly owned what of mistake he is convinced of in his *answer to your appeal* ; so it is justly expected, you will also, according to your promise in the *preface* to your *appeal*, do the same in these particulars. And since your charges do not appear to be true, to the satisfaction of all impartial persons ; but, on the contrary, great mistakes on your side ; you will not, we hope, think it unjust, if we acquit him, and reflect the blame of the charge upon yourself, as you desire, in case you be found in the error. The particulars Mr. *D'anvers* owns in his said *answer to your appeal*, we bring not under our discussion or censure, concluding it to be enough that he acknowledges them. And such petty charges as he sufficiently answers, and are indeed of  
little

‘ little weight, save to inhance the number  
 ‘ of your particulars, as also things contro-  
 ‘ verted, and only collateral to the grand  
 ‘ proposition in dispute: As are those things  
 ‘ you call *strange doctrines*, &c. we think  
 ‘ do not so properly offer themselves to  
 ‘ our consideration, and therefore we  
 ‘ conclude, we may be excused, if we  
 ‘ wave them. And lastly, we propose,  
 ‘ that if the return we give to your *appeal*,  
 ‘ should be deemed insufficient by you,  
 ‘ or short in any thing, which we are not  
 ‘ conscious of, and that thereupon you  
 ‘ take your self concerned to appear in this  
 ‘ controversy, you would be persuaded,  
 ‘ that things may be transacted in an ami-  
 ‘ cable and friendly way; which we hope  
 ‘ may tend to our mutual satisfaction, in  
 ‘ the clearing up of truth, and to cherish  
 ‘ that love, that all that fear the Lord  
 ‘ should bear each other, tho’ differing in  
 ‘ some things, which is our very earnest  
 ‘ desire; and to promote which, we shall  
 ‘ endeavour to contribute the utmost we  
 ‘ can. *London*, the 13th of the 5th  
 ‘ month, 1675.

*Hanserd Knollys,*  
*Daniel Dyke,*  
*Henry Forty,*

*William Kiffin,*  
*John Gosnold,*  
*Thomas Delaune.*

Mr. *D'anvers*, in the postscript of this  
 answer to Mr. *Wills's appeal*, gives us a  
 letter

letter sent to him by a person of quality,\* of known worth, ability and moderation, and is as followeth:

S I R,

AS to Mr. *Baxter's* peice (which so soon as I heard of, I forthwith sent for) I have cursorily run over, especially that part thereof which more immediately concerns yourself; and am sorry to see so much rancour, and malice in the writings of one who hath had so great a name for religion and piety. But whither will not pride, passion, and an over-weaning opinion of a man's self, carry those who are overcome by them? When I first read your *treatise of baptism*, I hoped it would have occasioned a serious, and full disquisition of that point. But whether, thro' the unhappy temper of your opponents, or what else I know not, I have been hitherto disappointed in my expectation; meeting in their writings with more of heat, passion and personal reflections, than of reason, or a sober inquisition after truth.

I AM not so well versed in antiquity, as to say, when *infant baptism* first came in use amongst christians; but admire, a matter of fact only, as that is, should be so difficult to be determined. But if it were not in all, or at least the first,

\* But conceals his name.

and

‘ and purest ages of christianity, and some  
 ‘ learned *Pædo-baptists* seem to grant it  
 ‘ was not, it cannot be said to be of apo-  
 ‘ stolical tradition ; the best plea, if true,  
 ‘ I have yet heard for it, and therefore I  
 ‘ could wish that point had been soberly  
 ‘ and calmly debated. I must confess, I  
 ‘ know not of any difference amongst pro-  
 ‘ fessors of more unhappy and pernicious  
 ‘ consequence, than this of *Baptism*, in  
 ‘ regard of that separation and division, it  
 ‘ causes among learned, sincere and truly  
 ‘ pious christians ; for such I no ways  
 ‘ doubt, but there are of both persuasions.  
 ‘ But it is matter of greatest trouble and  
 ‘ sorrow to me, to see with what unchari-  
 ‘ table and unchristian spirits, some men  
 ‘ manage this controversy, even to the re-  
 ‘ proach and scandal of religion ; and this  
 ‘ too, in a day ; when our common suffer-  
 ‘ ings ought in prudence, if not for piety  
 ‘ sake, to unite us, at least in brotherly  
 ‘ love, and a christian walking together so  
 ‘ far as we have attained, and in other  
 ‘ things to a patient waiting for the reve-  
 ‘ lation of the mind of God to them that  
 ‘ differ ; who, in his good time, will, I  
 ‘ doubt not, unite our affections, heal our  
 ‘ breaches, and make us all but one sheep-  
 ‘ fold, under the great shepherd of the  
 ‘ sheep, Christ Jesus. To whose guidance  
 ‘ and protection I most heartily recommend  
 ‘ you, and for the present remain, &c.

Mr.



Mr. *D'anvers* was governour of *Stafford*, and a justice of the peace, sometime before *Oliver's* usurpation, and well beloved among the people. Here he first embraced the opinion of the *Baptists*, and was noted for one, that would take no bribes. He descended from honourable parents; his father being a gentleman, who had an estate of *four hundred* a year, made over to trustees that it might not be claimed by the persecutors of his time, and who was of the *fifth monarchy* principles, tho' he could not fall in with their practices. A proclamation was out against him, with a reward of *one hundred pounds* for his apprehension. At length he was taken and sent to the tower. His lady having great friends at court, and they having nothing material to charge him with, he was let out upon bail, about the year 1675. He had been in some private meeting, where things had been concerted, in favour of the duke of *Monmouth*; which miscarrying, he fled into *Holland*, and there died, about a year after the duke of *Monmouth* was beheaded.

Mr. *William Jeffery*, he was born about the year 1616. of pious parents, in the parish of *Penshurst*, and afterwards lived at *Bradbourne*, in *Seven-oaks*, in the county of *Kent*; where his brother *David*, and he, were the great supporters of a meeting, if not the founders of it. For in those days, there was a congregation of *Baptists*,

## *The HISTORY of the*

about *Orpington*, which spread itself below the hill, and there increased very much, under the ministry of Mr. *Jeffer*y. He was ordained pastor of that church, then denominated the church of *Bradbourne*; which is the same that now meeteth at *Bedfells-green*, and thro' his unwearied diligence, many meetings were set up far and near, and a church was gathered about *Speldhurst* and *Pembury*, which he settled in gospel order, and ordained Mr. *John Care*, to be the elder thereof, which is the same that now meeteth at *Tunbridge-wells*. So that by his diligence, and several others who laboured for the good of souls, there were more than *twenty* particular congregations, gathered in the county of *Kent*; which, with but little variation remain to this day, and some of them very large congregations. The great work of this faithful labourer in the gospel, and which he was very intent upon, was preaching and establishing the foundation principles, of a visible gospel church, according to *Heb. vi. 1, 2.* without entring upon speculative and controverted points in religion. He was very eminent in maintaining the general love of God, not only in convincing many, and establishing the churches in the truth, but also in publick disputations for the same. He was a successful, vigorous, and unwearied promoter, and defender of the *Baptist interest*; one who  
*suffered*

## ENGLISH BAPTISTS.

suffered much with great patience and pleasure in his Master's cause; had several disputations, not only with those of the establishment, but with the *Independents* and *Quakers*. These last he laboured to undeceive, upon their first appearance. He with Mr. *Matthew Caffin*, joined issue with them at several places. He was much valued for his steady piety, and universal virtue. And when he had finished the work, that the Lord had appointed for him, he died in a good old age, and was succeeded in his church by his son *John Jeffery*, who was chosen and ordained elder thereof.

He wrote a piece, intituled, *The whole faith of man; being the gospel declared in plainness, as it is in Jesus, and the way thereof, of old confirmed by divers signs, wonders, miracles, and gifts of the Holy Ghost*. The second edition was printed in 1659.

Mr. *John Reeve*, all I can obtain concerning him is, that he was joint elder with Mr. *William Jeffery*. It happened, that the magistrates of *Seven-oaks*, sent some officers to this congregation, meeting at *Bradbourn*; who took all the men from thence, of whom he might be one, and carried them up to town, and by an order, they were kept prisoners all the night. On the morrow, when the justices were met together, the prisoners were had before them,

them, and examined; and after some little discourse with them, were dismissed. They all with one heart full of wonder and joy, returned from the place from whence they were carried, to return thanks to God, for this so unexpected a deliverance. And when they came to the place, to their great surprize and unexpressible joy, they found the women there, who had not departed from the house, but spent that evening, night and morning, in fasting and prayer to God on their behalf.

Henry  
Forty.

Mr. *Henry Forty*, he subscribed the *Baptist* confession of faith in 1651, and was pastor of the church at *Abingdon*; a man of great piety; one, who long and faithfully served Jesus Christ, under many afflictions, great trials and sufferings. He was an instrument in God's hand, for the conversion of his own father and mother, and many others. He lay *twelve* years in *prison* at *Exeter*, for the testimony of a good conscience; lived an unspotted life, and died in the 67th year of his age, *Anno* 1692. His funeral sermon was preached by Mr. *Benjamin Keach*, and printed with an *elegy* annexed. When Mr. *Fessley* died, and a difference arose in his church about *mixed* communion, the *Baptists* that were against it, fell in with Mr. *Forty*, then a member of that congregation. Upon Mr. *Forty's* call to the church at *Abingdon*, his people joined with Mr. *Kiffin's* congregation.



Mr. *Thomas Wilcox*, elder of a small congregation, which met before the *sickness*, at his house in *Cannon-street*, afterwards, at the *Three-cranes*, in the *Borough of Southwark*. He was *two or three* times put into *Newgate* for *Nonconformity*, and suffered very much. He writ a small piece, which was printed before the *Fire of London*, intitled, *A drop of honey from the rock Christ*. A peice that was very well esteemed, and has done much good, and been oft reprinted. He was born in the month of *August* 1622, at *Linden*, in the county of *Rutland*, and died *May* 17th, 1687, in the 64th year of his age. He was a moderate man, and of catholick principles, well beloved by all denominations, and frequently preached among the *Presbyterians* and *Independents*. He left a widow and *three* children.

Thomas  
Wilcox.

Mr. *Isaac Lamb*, was son of that *Thomas Lamb*, before mentioned, who suffered so severely under archbishop *Laud*, and the court of *Star-chamber*. He was born at *Colchester*, about the year 1630; and for some time waited on his father, in *Cromwell's* army. From his youth, he discovered an affection to serious religion, and took delight in conversing with the scriptures. And having made a greater progress in that study, than was usual at his years, and moreover by the gravity of his aspect, and seriousness of his behaviour,

Isaac  
Lamb.

seeming to be much older than he really was; he was in *Oliver's* time, made chaplain of the *Constant Warwick*, a man of war, at 16 years of age. He often preached before admiral *Blake*; and once before him, and admiral *Pen*, and another admiral together; having an agreeable manner of delivering serious things. He baptized *six* of the ship's company, in an arm of the sea.

AFTER having been not less than *twenty* times, on different occasions, upon the *French* shore, sometimes in *Spain*, and sometimes at other places; he came home from *Holland*, in the same fleet which brought in king *Charles II.* in the year 1660, and was soon stripped of all he had, for want of *conforming*; besides losing the benefit of *one hundred per annum*, which was offered him, and *two hundred pound*, which was some way or other due upon that living, and ready to be paid to the next incumbent. As a reason of his refusal, he alledged, that he could not *sprinkle* the children of the parish. To which he was answered, that another should be got to do it for him; but he would not accept it.

HE became pastor of a church in *East-smithfield*; which by his popularity increasing very much, a place was built for him in *Virginia-street*, near *Ratcliff-highway*; where he had sometimes *three hundred*  
com.

communicants, besides a numerous auditory. The place was often disturbed in king *Charles's* time, by officers and soldiers. Once, while he was preaching, one came with his party, and commanded him to be silent. To which he answered in the words of the apostles, <sup>f</sup> *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.* Upon which the officer and his people went away. Another time, seven justices, (among whom were Sir *William Smith*, and justice *Bury* and *Brown*) came in their coaches, with a *posse* of people to break up the meeting, pulpit, pews and windows, as they had done before, by the meeting of Mr. *Hercules Collins*, in the neighbourhood. But Mr. *Lamb* having notice beforehand, by the advice of a friend, removed every thing, except some loose forms; so that when they came, they were disappointed. Upon which, one of the justices said, his name ought to have been *Fox*, and not *Lamb*. He died the 20th of *August*, 1691; a man of sweet temper, exemplary conversation, and great usefulness.

Mr. *George Hammon*, pastor of a people at *Biddenden* in the county of *Kent*. George Hammon. He was a very eminent and remarkable man, for vindicating what he judged to be truth, on all occasions; and was very

<sup>f</sup> Act iv. 19.

much persecuted on that account. He died at *Hafeldens-wood*, in the parish of *Cranbrook*. The following books were published by him.

1. A discovery of the latitude of the loss of the earthly paradise, by original sin; occasioned by a disputation between Mr. *Matthias Rutton*, and himself, 1655.

2. *SION's redemption discovered*, 1655.

3. *SION's redemption*, and original sin vindicated; being an answer to Mr. *Hezekiah Holland*, 1658.

4. *ANNOTATIONS* on the 9th chapter to the *Romans*.

5. *SION's redemption*, redeemed.

6. *TRUTH* and innocency prevailing against error and insolency; in answer to Mr. *Holland's* book, intituled, *Truth's conflict with error*.

7. *THE* good ancient laws and statutes of king *Jesus*, occasioned by a conference between himself and Mr. *Simon Hendon*, and his son *John*, June 3, 1658.

Richard  
Hobbs.

Mr. *Richard Hobbs*, pastor of a congregation at *Dover* in the county of *Kent*, a worthy pious good man, who suffered much for his religion. When a prisoner at *Dover*, his piety and seriousness procured him liberty now and then, to go from his prison, Lord's-days excepted. But upon his writing a letter to Dr. *Hind*, the doctor instead of returning an answer, went to the magistrates and stirred them



up against him, who in a great rage sent the goal-keeper to fetch him from his house, with a charge to grant him no more liberty. Upon this, the good man made this observation. <sup>§</sup> Now consider, says he, how like these proceedings are to their proceedings beyond the seas, at *Rome*, where, if any do but question the truth of their worship, its an *hundred to one* if they have not the *inquisition* for their pains. And doubtless, adds he, such kind of proceedings, do sound more like the *Pope's anathemas*, than in the least favour of a *protestant spirit*.

THE letter he wrote to the doctor, which, for want of better arguments, was answered as aforesaid, is as followeth:

S I R,

‘ HAVING waited some time, in  
 ‘ expectation of Mr. *Carlile's* making good his promise to me, at my *commitment to prison*, which was to bring  
 ‘ us together, that so we might have some  
 ‘ conference about some points in religion  
 ‘ wherein we differ; and finding a delay  
 ‘ in the performance thereof, I do hereby  
 ‘ take liberty, to propose *two queries* to  
 ‘ you, grounded on the holy scriptures.  
 ‘ And if I do err therein, I hope by your  
 ‘ learned resolves, in answering them, I  
 ‘ shall receive further information therein:

‘ *Manuscript penes me.*

‘ knowing

‘ knowing that you ought, as to your  
 ‘ place and profession, to be an *instructor*  
 ‘ of babes, and a guide to the erring per-  
 ‘ son, and such as may be out of the way.

‘ QUERY I. Whether your *fundamen-*  
 ‘ *tal* principle (or *sacrament*, as you call  
 ‘ it) namely *Baptism* (by the which you  
 ‘ say, the subject is made, a member of  
 ‘ Christ’s church, and an heir of the king-  
 ‘ dom of heaven) be not dissonant to the  
 ‘ scriptures of truth, in the *administrator*,  
 ‘ *subject*, and *administration*?

‘ 1. IN the *administrator*, because I read  
 ‘ in the scriptures, that the true ministry,  
 ‘ or *administrators* of the ordinance of  
 ‘ Christ, were made ministers by Christ,  
 ‘ viz. <sup>h</sup> They were virtually called to that  
 ‘ work, as they were <sup>i</sup> *gifted by the spirit*  
 ‘ of Christ, and so were able ministers, not  
 ‘ of *set forms* of service, but of the *spirit*,  
 ‘ <sup>k</sup> and new testament; who, as they *had*  
 ‘ *freely received*, *did freely give* also; in  
 ‘ conversation, holy, harmless, no strik-  
 ‘ ers or *persecutors*, no lovers of <sup>l</sup> wine, or  
 ‘ filthy lucre, but sober, chaste, and of  
 ‘ good behaviour; <sup>m</sup> *not lording it over the*  
 ‘ *heritage of God*, but *examples to the flock*,  
 ‘ *by their singular pious conversation*.

‘ 2. IN the *subject*, because in the scrip-  
 ‘ ture, *repentance* and *faith* is required of  
 ‘ the *subject*, in order to *Baptism*; the

<sup>h</sup> 2 Cor. iii. 6.

<sup>i</sup> Gal. i. 1.

<sup>k</sup> Matth. x. 8.

<sup>l</sup> Tit. i. 7, 8.

<sup>m</sup> 2 Pet. v. 2, 3.

‘ which

‘ which is no way applicable to *infants*.  
 ‘ <sup>n</sup> And as there is *no* command or *example*  
 ‘ in scripture for <sup>o</sup> *baptizing infants*, as I  
 ‘ can find; so the true ministry were  
 ‘ wont to *baptize* such, as were *penitent*  
 ‘ and *believing* persons.

‘ 3. IN the *administration*, because I  
 ‘ find in the scriptures, the true ministry  
 ‘ were wont to <sup>q</sup> *dip, plunge, or bury* the  
 ‘ *subject* in water, and so the greek word  
 ‘ *baptizo*, <sup>p</sup> and *mergo, immergo*, doth sig-  
 ‘ nify, as many of the unprejudiced learn-  
 ‘ ed have ingenuously confessed.

‘ QUERY II. Whether by your *forcing*,  
 ‘ and receiving all into your church, mak-  
 ‘ ing them communicants, howsoever sin-  
 ‘ ful and impious otherwise they be; you  
 ‘ do not thereby pervert the gospel, and  
 ‘ overthrow the way of the new covenant,  
 ‘ and so give many pious and conscientious  
 ‘ men just ground to question the authen-  
 ‘ tickness of your worship?

‘ THE ground of this query ariseth  
 ‘ hence.

‘ I. BECAUSE the gospel itself is glad-  
 ‘ tidings, peace, and salvation to all men;  
 ‘ and is always tendred in love and meek-  
 ‘ ness, with gentle persuasions, *forcing*  
 ‘ none to embrace it; any otherwise, than  
 ‘ by manifesting its own glory, vertue  
 ‘ and power, to the conscience: whereas,

<sup>n</sup> Acts viii. 12.

<sup>o</sup> Heb. xi. 6.

<sup>p</sup> Acts viii. 38.

<sup>q</sup> Rom. vi. 4.

‘ the contrary brings sad tidings, persecu-  
 ‘ tion, adversity and desolation, as many  
 ‘ at this day do witness.

‘ 2. BECAUSE, as the new covenant  
 ‘ containeth spiritual and celestial promises;  
 ‘ so the conditions of the covenant are  
 ‘ such, that none but penitent, believing  
 ‘ and regenerate persons, can be heirs of  
 ‘ those promises in whose heart God hath  
 ‘ put his law, and writ them in their in-  
 ‘ ward parts; such only to be the chil-  
 ‘ dren of the promise, which are counted  
 ‘ for the seed, and are the church, in the  
 ‘ state of the covenant, and not the chil-  
 ‘ dren of the flesh, or the impious and rude  
 ‘ multitude.

*From him, that desires nothing  
 more than the knowledge of  
 God and his ways,*

Richard Hobbs.

Charles  
 Maria  
 Duveil.

*Charles Maria Duveil, D. D.* He was  
 a Jew by birth, and proselyted to the church  
 of Rome: afterwards he embraced the *Pro-*  
*testant* religion, in the year 1677, and was  
 received into the church of *England*. They  
 gladly embraced a man of such great learn-  
 ing and piety, as appears by the testimoni-  
 als under the hands of some of the bishops  
 and most eminent divines of that church.  
 He was supported by several of the digni-  
 fied clergy, and encouraged to go on in  
 his *literal expositions of the holy scriptures*.

While



While he was employed in this work, he became convinced, that there was *no foundation* for *infants baptism*, either in the holy scriptures, or writings of the first fathers; and that *sprinkling* could not be *baptism*: and being free from those prejudices he formerly lay under, resolving to embrace whatever he found to be the truth, was thereupon *baptized*. He accepted the care of a small *Baptist* church, which met in *Grace-church-street*, whose former minister renounced his religion thro' fear of persecution, and soon after destroyed himself in the greatest horror. When he had found the truth himself, he was desirous to help others to do so too, and endeavoured to recommend it to them. Therefore he wrote his *exposition on the Acts of the Apostles* in English; where he fully proved, and vindicated the *principles* and *practice* he had embraced.

HE was not a popular preacher, because he spoke *English* very brokenly. After he embraced the opinion of the *Baptists*, he practised *physick* for his maintenance, and was very skilful therein. The reverend Mr. *Sharp* declared, that he had received great benefit by him, when in a very dangerous condition. I shall give a more particular account of him in another place.

Mr. *Edward Morecock*, was elder of the *Baptist church* at *Chatbam*, in the county of *Kent*. He was born in *January*,  
1626,

1626. and died in *August*, 1693. He had been in *Oliver's* time, a captain of a man of war, and in an engagement was shot thro' the body with a musquet-ball. By his great skill in fishing up shipwrecks, he made a handsome provision for his family. After the *Dutch* war, in 1672. being well rewarded for the service he did that way, upon the ships sunk in the river *Medway*, upon which *Chatbam* stands ; for the *Dutch* ships in that war, had come so close, as to throw many of their shot into the town, one of which was found in captain *Morecock's* garden ; he might afterwards have made a much greater advantage to himself, if he would have accepted an invitation to weigh some wrecks, which were out at sea ; but he would not so far leave the *pastoral* care, which he had then undertaken, as that employment would have obliged him to do.

BEING a man of some figure, and influence, and of great zeal, and firmness, he was, in the latter end of king *Charles's* reign, harassed by frequent *warrants* for seizing body and goods, on account of his *non-conformity* ; but by his unblameable and obliging behaviour, he had gained so much esteem and affection, and particularly among the gentlemen in his neighbourhood, that whenever any *warrant* was issued for seizing his person, one of the justices would privately send his servant to  
give

him notice, before the officers could come to execute it; whereupon he usually retired to the house of one of his daughters in *Essex*. He was however *fin'd monthly* for not going to church, till he was exchequered for the sum of *eight hundred pounds*; his house often plundered, his goods seized, and carried off. To secure the substance of his estate for a numerous family, of near *twenty* children, he made it over to an intimate friend, who, after the danger was past, was so just as to restore it. One of the *informers* against him, *Hinton* by name, used often to threaten, that he would have him laid in a *prison*, and get possess'd of the best furniture of his house; and was so rash, as to promise to give it to a *lewd woman*, who attended him: But thro' the good providence of God, Mr. *Morecock* always escaped that *imprisonment* which many of his brethren suffered; and going one day to visit some of them in *Rocheſter* goal, he saw this *Hinton* there confined; upon which he only said to him, friend, I see you are go thither before me. This *informer* afterwards died miserably, the flesh rotting from his bones.

UPON king *James's* accession, captain *Morecock* was very much courted, known to be a leading man among the dissenters; particular the lord *Roper*, a *papist*, offered him, in the king's name, any thing that he

would accept; but he absolutely refused to take any commission whatever under king *James*, giving to his friends this reason for his refusal; that the favours offered by him to dissenters, were designed only to draw them into a snare. His firmness was the occasion of a design against his life; for *two witnesses* were procured to swear against him, that he had been an officer in *Monmouth's* army, in the *West of England*: But he proved, by unexceptionable evidence, that at the time when he was pretended to be in that army, he was in another place.

Samuel  
Taverner.

Mr. *Samuel Taverner*, a man of great note for his piety and usefulness, was born at *Rumford*, in the county of *Essex*, in the month of *July*, anno 1621. About the year 1643, he was made captain of a troop of horse; and on the 10th of *February*, 1653, he received a commission from *Oliver Cromwel*, the lord protector, by which he was made governour of *Deal-castle*. While in this station, he conversed much with Mr. *Prescot* of *Guston*, pastor of the church at *Dover*, and embracing the principles of the *Baptists*, was baptized at *Sandwich* on the 13th of *April*, in the year 1663. in all probability, by the said Mr. *Prescot*. He was ordained elder of the church of *Dover*, *October* 13, 1681. He suffered much for his *non-conformity*; was frequently taken from his meeting-house



house when preaching, and had before the magistrates, where he zealously bore a testimony for the truth he professed. In November, 1682, his *persecutors* came with a false *warrant*, and seized all that he had, carrying away his shop-goods, and as much of his household-goods, as they deemed worth their removing; and even confessed that they had so much, that they knew not what to do with them. He was *once* sent to *prison*, but his great interest at court, soon procured his liberty; and then he went to *London*, where he continued preaching, as often and publicly as the circumstances of the times would permit him. He lived till the year 1696, and then left this life for a better, on the 4th of *August*, in the 75th year of his age.

Mr. *Thomas Plant*: He was elder of <sup>Thomas Plant,</sup> the congregation in *Barbican*, and succeeded Mr. *John Gosnold*. I find him joined with Mr. *Benjamin Dennis*, in the publication of the *narrative of the life and deplorable end of Mr. John Child*. His popularity in preaching, excited so much of the rage of his *persecutors* against him, that he had once *nine* warrants out against him at a time; but he was so beloved in the parish, that all the constables who had the *warrants*, sent him private notice to get away. His meeting, however, was disturbed, and the pulpit and forms broke

to pieces, by orders from the lord *Bridgewater*, whose house then stood where *Bridgewater-square* now is, in the neighbourhood of *Barbican*; but was, not long after, burnt down to the ground, and several of his children, and his gentleman, who used to go in his name, and disturb the meetings, burnt in it. Mr. *Plant* was forced to go in such disguises along the street, that many of the people of the church, to which he was pastor, did not know him when they met him.

William  
Pardoe.

Mr. *William Pardoe*, a worthy, humble, self-denying preacher, and a great sufferer for his religion; a very useful man, and blessed with great success in his ministerial work. He lived mostly about *Worcester*, was sometimes in *Leicestershire*, sometimes in *Yorkshire*; and wrote some part of his *Bethania's Walks*, in *Worcester* prison, and some part of it in *Leicester* prison. He died in *August*, 1692.

John  
Denne.

Mr. *John Denne*, was son of the famous *Henry Denne*, mentioned in my former volume. In this he differed from his father; that he followed the opinion of the *Remonstrants*, with regard to the doctrine of *universal redemption*; but was like him in his zeal for what he believed to be the mind of Christ. His ministry was chiefly in the counties of *Huntingdon* and *Cambridge*. And to those to whom he had ministered in those counties, he dedicated, in 1699, a discourse of his, intitled, *Glad Tidings*

*Tidings of Peace*: Wherein is manifested, grace, mercy, and peace, from God the Father, thro' Jesus Christ, to all mankind, in a *sermon*, preached upon *Acts* x. 36. which *sermon* he signifies, had lain concealed many years, by reason of the violent opposition which some had made against printing of it. I do not find he suffered any other persecution, than that he was *once fined* for preaching.

Mr. *Manassah King*, of *Coventry*, a very <sup>Manassah King.</sup> eminent and worthy minister, who *suffered* much for his *non-conformity*. He was some time a preacher in *Leicestershire*, but many years at *Coventry*, and his name is still precious there. Once, an *alderman*, who was a justice of the peace at *Coventry*, upon his commitment to prison, asked him, *if he saw the cross*, he answered he did; then said the *alderman* to him, look at it now, for you shall *never see it again*. He lived, not only to see the *cross* again, but also the *death* of that severe justice; for he lived to a considerable age, died, and was buried at *Coventry*, in the beginning of the reign of king *William III.* of glorious memory.

Mr. *Jonathan Jennings*, a very able <sup>Jonathan Jennings.</sup> preacher, and who, first and last, suffered *twelve years* imprisonment. When preaching on a Lord's-day, between morning and afternoon sermon, at Mr. *Loveday's* meeting-house, in *Looking-glass alley*, *East-smithfield*, the officers came, and set a guard

at each door : Mr. *Jennings* escaping in the crowd, they greatly abused the people, striking them with their staves, took the names of several, and carried about *seventy* before justice *Smith* of *Stepney*. About *fifty* of them made it up with the officers and informers, and the rest were committed to *New-prison*, where they were used so barbarously, that some of them died there, being crouded together, and forced to lie upon the ground. This did not suffice ; they removed the *felons* out of a nasty hole, and put them therein ; till, at length, they were obliged to pay *three pound* a week for *two* rooms, and liberty to have their own beds. Thus they continued prisoners near *four months*, and, in the end, were fined each *ten marks*.

Joseph  
Wright.

Mr. *Joseph Wright*. He was born in the year 1623, and bred at the *university* ; a man of great learning and piety, and practised *physick*. He was a prisoner *twenty years* in *Maidstone* goal ; a very serious and diligent preacher, and promoted the interest of the *Baptists* very much. He lived to the age of *eighty* years, and died at *Maidstone* about the year 1703.

Matthew  
Cassin.

Mr. *Matthew Cassin*, a worthy minister, of great learning, piety, and usefulness ; a great disputant, and one that suffered much for his opinions. He was *five* times committed to *prison* ; the first, to that of *New-gate*, being apprehended at *London*, where he



he lay till many, who were imprisoned with him died, and he himself narrowly escaped. I am not certain; but some of his friends do hold, that this imprisonment was upon the *act against unordained preachers*, which took place in the year 1645. The other times of his imprisonment were either in *Maidstone* or *Horsham* goal; for in both places he had his lot of oppression, and confinement; and, in all probability, must have been long a prisoner in the goal of his own town, *viz. Horsham*, had not Sir *James Moreton*, his landlord, interceded for him, and procured his discharge. Besides his imprisonments, he had the fatigue of several prosecutions, upon the *conventicle act*. One *Bushe*, of *Darling*, in *Surrey*, a wicked and abandoned fellow, informed against him; upon which he was fined *twenty pounds*; and the meeting-house at *Broad-bridge beath*, where he preached, in the like sum. This wicked informer, with more of his accomplices, drove away his cattle; and had not money been sent after them to redeem them, all would have been lost. Many of his hearers were fined *five shillings* each, and distress made upon their goods for payment. But notwithstanding his many losses and sufferings, by the blessing of God on his industry, diligence, and frugality, he always lived in reputation, supported a large family, settled his

children in the world, and had the comfort of seeing them walking in the same truths, which he himself professed and taught. I shall give a farther account of him in another place.

John Eccles.

Mr. *John Eccles*. He was pastor of a congregation at *Bromisgrove*, in the county of *Worcester*; and preached the gospel there and at *Coventry*, near sixty years. He *suffered* much for his *non-conformity*; was taken preaching, and greatly abused, and put into a dungeon in *Worcester* goal. But God raised him up a friend, Mr. *Swift*, one of the members of parliament for the county of *Worcester*, who became bound for him in a bond of *one thousand pounds*, and so procured his liberty. He was a man of worth, and given much to hospitality; but having a large family, and *suffering* much *persecution*, he was in the end reduced to great poverty; the which he bore in a very chearful manner. The latter part of his life was spent at *Coventry*, where he died *January 26*, anno 1711, in the 76th year of his age.

Richard Farmer.

Mr. *Richard Farmer*, in *Leicestershire*. He was minister of a congregation of *Baptists* at *Kilbey*; had a small estate to live upon; was a very affecting preacher, and frequently preached among the *Independents*. He studied hard, and increased in knowledge very fast. The calamity of the times brought much trouble upon him,

so that he suffered greatly for his religion. Distress was made, by virtue of a justice of peace's warrant, upon his goods; and they took from him, in one year, to the value of *one hundred and ten pounds*. One of his informers, who threatned him much, was at *Trinkley market*, and there boasted of what he had done against him, and declared, that he hoped, before next *Candle-mas*, this being at *Christmas*, that he should get a good portion for his daughter by informing: But, as he was riding home, and over a boggy place, where there was a little brook, his horse threw him into it, and he was *drowned* in a less quantity of water than would cover his body. At another time, one swore against him; quickly after, this informer's tongue so swelled in his mouth, that he *died* thereupon, being supposed to have taken a false oath.

Mr. *Farmer*, and Mr. *Adams*, joined with Mr. *Shuttleworth*, and Mr. *Clark*, and frequently kept days of prayer, at Mr. *Woolaston's* at *Loesby*. They preached often one for another, and kept up a meeting at *Loesby-hall*, taking their turns. He died in the reign of king *James II.* and, as I am informed, was buried at *Kilbey*, the place of his residence.

Mr. — *Gamman*, a zealous preacher. *Gamman*. He with one *Richard Stayes*, and others, were carried to *Maidstone*, and put into the keeper's ward. They were, on the

Lord's-day, taken from their meeting, and driven like beasts, men, women, and children, thro' *Chatham* street, to the crown in *Rochester*, where the men were confined; and the women and children crying without in the street. Mr. *Gamman* opened the window, and exhorted them, to *stand fast, and be stedfast in the faith, and God would reward them, at the great day.*

THE same church was another time disturbed, by the means of one *Stowel*, who belonged to the *College*, a very busy man in those days. They took some of the people, and put them on board a ship at *Black-stakes*, in order to transport them; the wind shifted against them, and continued so long, that the captain believed their being on board, was the cause of it; and told *Stowel*, that if he would have them *banished*, he should do it himself, and so put them on shore: The wind shifting, he failed, and left them. This *Stowel* was afterwards *hanged* for murder, having wilfully killed a man, by throwing him out of a window.

John  
Griffith.

Dr. *John Griffith*, a worthy man, who was long imprisoned in *Newgate* for non-conformity. He wrote, *The complaint of the oppressed, against oppressors*; and several other books. He published his case when under imprisonment; the which, I have before taken notice of, page 361. of the second volume.

Mr.



Mr. *Stephen Dagnal*. He was minister to a congregation that met at *Ailsbury*. He, with *eleven* more of his congregation, being taken at a meeting, were *sentenced to death*, but were pardoned by the king, as has been before more particularly related, Vol. II. p. 181. Stephen Dagnal.

Mr. *John Miller*, a man of great piety, worth, and usefulness, descended from parents possessed of a plentiful estate. He was born in *Hinton-Marton*, in the county of *Dorset*, and educated under the tutorage of a *presbyterian* minister. But not satisfied with the grounds upon which *infant baptism* is founded, after a diligent and studious enquiry, embraced the opinion of the *Baptists*, and was pastor of a people at *Mintbenton*, in the county aforesaid, where he lived. John Miller.

NOTWITHSTANDING the severity of the times, he travelled from place to place, preached openly, and became an instrument in God's hand for the bringing many souls to Christ, and gathered, and planted several churches. He *suffered* greatly for his opinion, and *nonconformity*; lay *ten years* in prison, and very narrowly escaped being *premunired*. In the year preceding the death of king *Charles II.* they made distress upon his goods, on the *three week act*; then took him up, and put him in prison at *Dorchester*, and at the summer-assizes at *Sherbourn*, indicted him for *eleven*

ven months *nonconformity*. There being but one witness against him, a neighbouring justice of the peace, (one of K. C—s's poor knights, as the manuscript before me calls him) rather than to lose their prey, swore to the indictment. And though he pleaded in his own defence, that, contrary to the laws of *England*, he had *suffered* in *two* courts for the same offence, yet he was *fined two hundred and twenty pound*, and only told by the judge, he might seek his recompence as he could. The undersheriff, with *four* or *five* bailiffs, at *Michaemas* ensuing, took possession of his assets, seized *four hundred* sheep, about *twenty* cows, and younger beasts, *seven* horses, *six* or *seven* fatting hogs; all the hay, corn, and wool of a *year's* growth; nay, even the very malt and hops, made for the use of the family; and sold the same for the king's use. Thus, for the term of about *four* months, was this good man's assets ravaged, the worthy justice, his prosecutor, not permitting him to appear, designing to *imprison* him again; and obliged the eldest son to fly, for fear of a warrant granted against him, because he took account of the goods that were sold. *Two* near neighbours, *one* a *churchman*, seeing such desolation, went to the sheriff, paid his demand, returned, and turned away those merciless bailiffs, who had taken and wasted between *four* and *five hundred*

*pounds.* While they were thus spoiling and robbing him of his goods, he went to *London*, and petitioned the king; not for the restoration of his goods, but to prevent the little that was left of his corn from being sold, that his children, which were *eight*, might not want bread, being denied it by the bailiffs without money. The answer he obtained from the king was only this: I have nothing to say to you; *you must go home and conform.* The good man returned home, sold his estate, and retired to a lonesome place, renting a small farm of about *thirty pound* a year, and lived quietly the rest of his days. He left this troublesome life for a better, on the 14th day of *May*, *Anno Dom.* 1694.

WHEN *liberty of conscience* was granted, he had several disputes with divers clergymen. The most remarkable was that he had with *Dr. Beach*, and *four* more, before a multitude of people. The time, and place appointed, having been publickly published in *three* market-towns.

THE clergymen were to prove their *baptism*, *church*, and *ministry*, to be according to the scriptures; and to shew, that *Mr. Miller*, and those that adhered to him, were *schismaticks*. They began first with the *subject* of *baptism*; in which, *Mr. Miller* put them all to silence; and the doctor, says my *manuscript*, ingenuously confessed, it was a *difficult point*, and  
would

would not meddle with the two other. The clergymen withdrew, sent for Mr. *Miller* to the house where they went, and like gentlemen, met him, shook hands with him, and said, they were very sorry they had troubled him, and assured him, they would never dispute the *point* more with the *Baptists*; drank to him, and so parted in friendship.

James  
Wilmot.  
Charles  
Archer.

Mr. *James Wilmot*, of *Hooknorton*; and Mr. *Charles Archer*, of *Sweakley* in the county of *Oxford*, joint-pastors of a *baptized* congregation, meeting at *Hook Norton*, great sufferers for nonconformity.

ABOUT the year 1664, they were taken at their meeting, and carried to the castle at *Oxford*. At another time they were sent to *Whitney Goal*; Mr. *Wilmot* was fined *twenty pounds*, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. *Humphry Gillit*, a woolman, who was taken at the same meeting with him.

Mr. *Wilmot's* father, a zealous churchman, went to Sir *Thomas Pennystone*, the justice who committed him, and desired him to release his son. The justice replied, *he should rot in a goal*. Says Mr. *Wilmot*, another justice had said the same, but he is now dead. 'Tho' he be dead, replied Sir *Thomas*, yet his work shall not die.

Mr.



Mr. *Thorp*, the jaylor at *Oxford*, was very severe. He would not permit them to pray together: and if they craved but a blessing on their meat, he would come in a great rage, and disturb them, saying, what, are you preaching over your victuals?

THE goods of Mr. *Wilmot*, who had been twice imprisoned in *Oxford* goal, were carried to *Chipping-Norton*, and there publicly cryed for sale, on several market-days, but none would bid for them. Then they were carried to *Swansford*, to one of the informer's houses, who could make no money of them; in the end they brought them again to *Hooknorton*, and proclaimed there, That if any one would lay down twenty shillings, they should have them all; a friend of Mr. *Wilmot's* did do so; and he had all his goods again. When Mr. *Wilmot* was released from *Whitney* goal, they excommunicated him, and several writs were issued out against him. But he being informed of them, absconded, and so escaped their hands.

IN *Whitney* goal, they had much more kindness shewn them. Mr. *Alexander Fox*, Mr. *Joseph Davis*, and divers others, were committed with them.

Mr. — *Tidmarsh*, was minister seven Tidmarsh years to the congregation of *Baptists* at *Oxford*; a man greatly esteemed, and of good reputation; one that suffered much  
in

in the time of persecution for his *nonconformity*.

John  
Amory.

Mr. *John Amory*, a man of good learning and acquired parts. He was of *Wrington*, in the county of *Somerset*; much *harassed* for his *nonconformity*, and obliged so to tend at *sessions* and *assizes*, that he became much impoverished thereby, and by distresses made on his goods.

Thomas  
Burgefs.

Mr. *Thomas Burgefs*. He was pastor of a *Baptist* church at *Taunton*, in the county of *Somerset*, very often imprisoned, with several other preachers, whose names I have not.

James  
Hind.  
William  
Richards.

Mr. *James Hind* of *Langport*, pastor of the *Baptist* congregation, at *Kingsbury* in the county of *Somerset*; and Mr. *William Richards*, a preacher at *Dracott*, with several others, were almost ruined, by the despoiling and taking of their goods; so that a general collection, in all the churches of the *association*, was agreed upon, as appears by their *register-book*, to be made to help them in their distress.

Peter  
Coles.  
Walker  
Penn.  
John  
Kingman.

Mr. *Peter Coles*, a *Baptist* preacher at *Downton* in the county of *Sarum*; and Mr. *Walker Penn*, pastor of the *Baptist* church at *Sarum*, with Mr. *John Kingman*, at *Burford* near *Sarum*. These three were several years prisoners in the county-goal at *Sarum*, for *nonconformity*.

Mr.

Mr. *John Sanger*, who kept a writing and a grammar-school, and was pastor of the church at *Downton*, was greatly harassed and vexed. His goods were often distrained, and he fined for *nonconformity*. John Sanger.

Mr. *Roger Applin* of *Ellerton*, pastor of the *Baptist* people at *Whitechurch*, in the county of *Dorset*, a man of good parts, and holy life, had his cattle taken away and sold, on account of his *non-conformity*. Roger Applin.

Mr. *John Tredwel*, a man of an unblemished life and conversation; a solid and useful preacher. When preaching at the house of one Mr. *Pollard*, an oar-maker, at *Dancing-bridge*, by the water-side in *St. Olave Southwark*; Mr. *Brown* the informer, and Mr. *Cook* the constable, disturbed them. Mr. *Tredwel* and some others escaped, by getting away backwards. Of those that remained, some paid them *five* shillings a-piece; others gave their names, and places of abode. John Tredwel.

Mr. *Francis Stanley*, of *Northamptonshire*, a very noted man for his zeal and piety, was imprisoned in *Northampton* goal, for the great crime of preaching. He wrote a little piece, entitled, *The gospel-honour, and the church's ornament*. He bore his sufferings like a christian, and lived to see better days. He died about the year 1696, and was buried at *East-Haddon* in that county. Francis Stanley.

Mr.

John  
Grunden.  
John  
Stanton.

Mr. *John Grunden* of *Cocket*, near *Towcester*, and Mr. *John Stanton* of *Blissworth*, were imprisoned by a bishop's writ, and continued there many years, even until liberty of conscience was proclaimed by king *James II.* Their goods and cattle were seized, and taken from them, only because they could not in conscience conform to the rites and ceremonies of the established church.

Stephen  
Curtis.

Mr. *Stephen Curtis* was born at *Harringworth* in the county of *Northampton*, and was a very useful minister there. He was taken into custody by the bishop's writ, and lay in prison many years. He being a shepherd, had his sheep and goods seized, and taken from him; whereby he was much impoverished, and suffered greatly.

Joseph  
Slater.  
William  
Stanger.  
Robert  
Bring-  
hurst.

Mr. *Joseph Slater*, Mr. *William Stanger*, and Mr. *Robert Bringhurst*, to escape imprisonment, were obliged to fly out of the county. But they had their goods and cattle seized often, and redeemed by some of their neighbours; so that they were thereby put to great charges, and in the end taken by process, and made to pay goal-fees, to obtain their liberty.

Benjamin  
Morley.  
John Ieas.  
William  
Smith.  
William  
Bliss.  
John  
Gilby.

Mr. *Benjamin Morley* of *Ramsthorp*, Mr. *John Ieas* of *East-Haddon*, Mr. *William Smith*, and Mr. *William Bliss* of *Welfton*, Mr. *John Gilby*, of *Long-Bugby* in the county of *Northampton*, were all of them under fines for non-conformity. And be-  
fides



sides the loss of their goods, were many times *imprisoned*, and greatly harrassed by their persecutors.

Mr. *Hercules Collins*, a faithful minister of the gospel; though he had not a learned education, yet was a very useful and laborious servant of Christ, and one that suffered *imprisonment* for his sake. He began to be religious early, and continued faithful to the last, and was not shock'd by the fury of persecutors. ' He was one, ' says Mr. *Piggot*, that had a solid acquaint-  
Hercules Collins.  
*Works*,  
p. 235.  
 ' tance with divine things; about which  
 ' he always spoke with a becoming se-  
 ' riousness, and a due relish. — He  
 ' shewed an unwearied endeavour to re-  
 ' cover the decayed power of religion; for  
 ' he lived what he preached, and it plea-  
 ' sed God to succeed his endeavours in the  
 ' gospel after a wonderful manner.

' HE had *Luther's* three qualifications  
 ' for a gospel-minister; he was much gi-  
 ' ven to meditation and prayer; and hard-  
 ' ly any man was more grievously tempt-  
 ' ed of the devil than he, though for ma-  
 ' ny years *Satan*, in a great measure, was  
 ' *bruised under his feet*; and God had so  
 ' cleared up his love to his soul, that he  
 ' could say, *I know in whom I have belie-*  
 ' *ved*. His constant walk was in the fear  
 ' of the Lord, and in the comforts of the  
 ' Holy Ghost. He had a full assurance of  
 ' the love of God for many years: yet

‘ this did not make him careless, and negligent in duty : it did not lift him up above measure, but kept him at the foot of Christ. He was faithful in every relation ; a man of truth and integrity, one entirely devoted to the service of the temple, and zealously bent to promote the interest of the Lord redeemer.’ After a few days indisposition, he was removed from the toils of the pulpit to the triumphs of the throne, on the 4th day of *October, Anno Dom. 1702*. He wrote a large pamphlet in 4to, intitled, *The sandy foundation of infants baptism shaken*.

Joseph  
Davis.

Mr. *Joseph Davis*, a very zealous and pious preacher, was born at *Chipping-Norton*, a corporation in the county of *Oxford*, in the month of *August 1627*. His father, Mr. *John Davis*, who had been for a long time a burghess, and chief magistrate of the aforesaid corporation, in those days nick-named a *Puritan*, brought up his children religiously ; which, says Mr. *Joseph Davis*, ‘ by the effectual working of the Spirit of God, wrought his fear in me in my childhood, so as to shun and hate bad companions ; and also, as well as I could, in that state of childhood, to seek my Creator in prayer privately.’ To pass by the sufferings of his father, wherein he lost his all ; Mr. *Cooling*, a mercer at *Coventry*, took our *Joseph* apprentice ; and whilst such, he embraced the

the principles of the *Baptists*, and was *baptized* at *Coventry*, and thereupon became despised by all the family. About the year 1655, he married Mrs. *Elizabeth Wright* of *Daventree*, in the county of *Northampton*: by whom, he says, ‘ he obtained, as the gift of God, *four* children, which have all been removed from me by death, but my son *Joseph*, whom the Lord hath made a staff to me in my old age, and who is joined in the same christian communion with me, among those that keep the commandments of God, and the faith of Jesus.

‘ ABOUT the time, says he, the king [*Charles II.*] enter’d *London*, I was illegally seized by the county troops, and carried a *prisoner* seven miles from my habitation and calling, to *Burford*, and there detained two days, being oftentimes tempted to drink the king’s health: but, out of conscience, I as often refused so vain an action, though it began to be very much the custom of the time.

‘ MY *second* imprisonment, was after *Venner*’s unlawful insurrection, when the *militia* of the county, horse and foot, were raised for the suppressing less than *forty* men; who being over-powered by their unequal force, and those that were left alive of this small party taken into custody, a troop of horse, and some companies of *militia*, came on the se-

' venth day in the evening to our town :  
 ' and Mr. *Hoard*, one of the captains of  
 ' the county-troops, came to my shop, ask-  
 ' ing my name, and demanding arms,  
 ' rudely made me a *prisoner* for nothing ;  
 ' put me into the custody of a soldier, who  
 ' presently carried me to the inn. My  
 ' house was rifled by his soldiers, who  
 ' took away my goods feloniously ; and  
 ' all night I was kept there, from my wife  
 ' and children, and till *Sunday* towards  
 ' evening, when the lord lieutenant *Faulk-*  
 ' *land* came : who, after he had vented  
 ' malicious words against me, for discover-  
 ' ing that he had been formerly in *Booth's*  
 ' plot, against the then government, he  
 ' tender'd me the *oath of allegiance*, which  
 ' I did not refuse : and then demanding  
 ' the good behaviour, the breach of which,  
 ' they interpreted would be going to any  
 ' separate assembly for the sake of religious  
 ' worship. This arbitrary demand I re-  
 ' fused, indeed, and was kept all night,  
 ' and on *Monday* sent to *Oxford-castle*,  
 ' with others of my honest neighbours,  
 ' until the *Lent* assizes ; when no matters  
 ' being alledged against us, we were pri-  
 ' vately released by the lord lieutenant.

' IN *January*, the year following, one  
 ' *Worge*, a constable, as he said, had ver-  
 ' bal order from the lord *Faulkland*, to  
 ' take me up again, and carry me to *Ox-*  
 ' *ford*, which he did accordingly ; and



‘ with such a guard, as if I had been a  
 ‘ criminal, although without any warrant  
 ‘ of commitment, and delivered me a *prison*  
 ‘ *soner* to the goaler ; where I was detain-  
 ‘ ed till the *Lent* assizes, and then obtain-  
 ‘ ed to be called.

‘ THE judge would know, what I was  
 ‘ committed for ; and, after I had opened  
 ‘ the case to him, he replied, I must not  
 ‘ interfere with the lord lieutenant’s pow-  
 ‘ er ; and so I was remanded back to *prison*,  
 ‘ until the *summer* assizes. In doing  
 ‘ which, he acted contrary to his com-  
 ‘ mission and oath ; but then having a  
 ‘ more just judge than the other was, he  
 ‘ released me ; the lord *Faulkland*, my  
 ‘ adversary, having before this, been sum-  
 ‘ moned by death, to the great tribunal.

‘ THE next spring I was committed to  
 ‘ *prison* by Sir *Thomas Pennison*, deputy-  
 ‘ lieutenant, upon the same account, where  
 ‘ I remained about *two* years ; and appear-  
 ‘ ing in court, where he was present, I  
 ‘ told him before the judge of the sessions,  
 ‘ that the *English* laws were tender of  
 ‘ mens liberties, and did not countenance  
 ‘ the keeping them always, no, nor so  
 ‘ long in *prison*, although a legal occasion  
 ‘ had been given for the behaviour to be  
 ‘ required ; whereas I had broken no law,  
 ‘ nor was charged with the breach of any  
 ‘ by my commitment. He said, that in-  
 ‘ deed should have been ; and they, whif-

‘ pering together, maliciously tender’d the  
 ‘ *oath of allegiance*. I answered them, I  
 ‘ had taken it already ; and there being  
 ‘ no new matter against me, they might  
 ‘ tender it, *ad infinitum* : and therefore I  
 ‘ could not in conscience comply with  
 ‘ them herein, because I thought such  
 ‘ needless repetition of a *solemn oath* would  
 ‘ be little better than *vain swearing*.

‘ BUT however, in a few sessions, they  
 ‘ *premunired* me, which, in severity, is  
 ‘ *the loss of all my goods and chattels, and*  
 ‘ *imprisonment during the king’s pleasure*.  
 ‘ A frightful sentence, had not my God  
 ‘ restrained the execution, and fortified me  
 ‘ by his grace, with patience, courage,  
 ‘ and resolution.

‘ BUT now, the proud waves went over  
 ‘ my soul : for my dear wife, who having  
 ‘ had the incumbrance of my shop, and  
 ‘ *three* children lying upon her hands, de-  
 ‘ spaired of my liberty, and of enjoying  
 ‘ the assistance and comfort of a husband  
 ‘ she entirely loved, fell into a deep con-  
 ‘ sumption, of which she languished a-  
 ‘ bove *two* years, which much *hastened* \*  
 ‘ my affliction. During which time, her  
 ‘ affections carried her sometimes beyond  
 ‘ her ability, to come and see me, when  
 ‘ she was so weak, that I was forced to  
 ‘ carry her up stairs in my arms. But  
 ‘ when she was near her end, by the means

\* *heightned, I suppose it should be.*

‘ of the aforefaid Sir *Thomas Pennifon’s*  
‘ *lady’s midwife*, he ordered me fo much  
‘ liberty, in the year 1665, that I had  
‘ the opportunity to fee her laft end, and  
‘ difpofe of my houfe and fhop-goods, and  
‘ put my children out to nurfe: after  
‘ which, I return’d again to my *prifon*, as  
‘ ordered. When I had been in my tribu-  
‘ lation *ten days*, i. e. *a prifoner ten years*,  
‘ or near upon, and the counfel of the  
‘ Lord had tried me, the king fent and  
‘ loofed my bands, *and the ruler of the*  
‘ *people let me go free*, without any fnares  
‘ laid before me. After that, fays he,  
‘ I came to *London*, and in fome little  
‘ time fent for my children up, but could  
‘ not foon fall into an employment, tho’  
‘ I fought very carefully after it. At  
‘ length, by the direction of God’s provi-  
‘ dence, I fet up the trade of a *linnen-dra-*  
‘ *per*, beginning firft in a garret, and af-  
‘ terwards I made ufe of a middle room,  
‘ till at length, the providence of God di-  
‘ recting, I took a fhop in the *Little Mi-*  
‘ *nories*. — Though I was fettled in a very  
‘ good bufinefs, it was not *eight years* e’er  
‘ a general ftorm arofe, that affected all  
‘ the *difsenters*, in moft parts of this na-  
‘ tion, who were faithful and couragious  
‘ in their holy profeflion; the enemy turn-  
‘ ing the laws, made againft *Papifts*, upon  
‘ the *Difsenters*: of which, I had my  
K 4 share,

‘ share, and was fined *twenty pound per*  
 ‘ month, being taken at *three* meetings.

‘ THE forward persecutors affrighting  
 ‘ the peace-officers with threats, to cause  
 ‘ them to make distress upon my goods;  
 ‘ they came upon the sabbath-evening to  
 ‘ break open my shop, and had almost  
 ‘ effected it, but left off; whether it were  
 ‘ that my family’s being a singing while  
 ‘ they were doing it, or by reason of some  
 ‘ other powerful conviction; or that  
 ‘ Mr. Tomlinson, nailing up the windows  
 ‘ almost broken open, with some long  
 ‘ nails, prevented them, I do not deter-  
 ‘ mine; however, they gave over for that  
 ‘ time. But being informed by a neigh-  
 ‘ bour, that they intended to come the  
 ‘ next week with the trained bands, to  
 ‘ make a spoil and prey of what I had, I  
 ‘ suddenly removed my goods from my  
 ‘ house and shop into the city, and made  
 ‘ sale of them; and I and my wife [*his*  
 ‘ *second wife*] went and lived privately  
 ‘ some years, until God stayed his *rough*  
 ‘ *winds in the day of his east winds*; and  
 ‘ king *James* ascended the throne, decla-  
 ‘ ring for liberty of conscience.’

HE lived till the year 1706, and then  
 died on the 16th of *February*. He left a  
 manuscript, entitled, *His Last Legacy*:  
 which was published, and given at his fu-  
 neral to his friends and acquaintance. The  
 same was reprinted at *London*, in the year



1720. From whence I collected this account.

Mr. *George Saunders* was many years a preacher to the church at *Chatham*, where Mr. *Edward Morecock* was pastor. He was *once fined* for preaching; was universally respected and beloved by people of all denominations, though in a low condition of life. He died in the year 1715, about the age of sixty.

Mr. *Richard Drinkwater*, was born at *Milton Abbey*, in the county of *Dorset*, *Anno Dom.* 1646, and was *baptized* in the year 1667. He succeeded Mr. *Wentworth*, who I take to be the first pastor of the *Baptist* church at *Portsmouth*, and was ordained elder of that church in the year 1669. He preached to them with good success many years, and was much respected for his piety, prudence, and good behaviour to the last. He was a faithful *sufferer* in the cause of truth and liberty. At one time he was a *prisoner* eighteen months, and at other times under *fines* and prosecutions.

Mr. *Thomas Bowes*, a person of great abilities, and an acceptable preacher. He *suffered* very much for his steadiness to his principles and practice; occupying certain land in *Portsmouth Island*. The busy informers used to drive away his cattle, of a considerable value, and sell them to support their debaucheries and extravagance.

He

He was minister of the *baptized* congregation at *Portsmouth*, and some time co-pastor with Mr. *Richard Drinkwater*, and continued pastor thereof some years after Mr. *Drinkwater's* decease.

John  
Maulden.

Mr. *John Maulden*, a pious and worthy minister of the gospel, was prosecuted for his *non-conformity* in the latter part of the reign of king *Charles II.* upon the act of the 23d of queen *Elizabeth*, and *fined* twenty pound *per* month; upon which his goods were seized, and he sent to *New Prison* at *Clarkenwell*, and confined there for some time among the felons. He, with some others who were there imprisoned on the same account, were removed to a chamber in the prison, where they continued till set at liberty by king *James II.* He was pastor of the congregation of *Baptists* that met in *East Smithfield*, and succeeded Mr. *Samuel Loveday*. When the times would not permit them to meet at their publick place, they usually met together privately, at one or other of their private houses. After he obtained his liberty, they built for him a meeting-house in *Goodman's Fields*, where he continued some years, with good success in his ministry. But upon enquiry into the *controversy* respecting the *Sabbath*, he became persuaded in his own mind, that it was the duty of christians to keep the *seventh* day as a *Sabbath*: his people not being of the same-  
senti-

sentiment, they parted by consent; and he thereupon joined the people of that sentiment, (who still meet in *Mill-Yard*) and became co-pastor with Mr. *Savage*, of them; where he remained till the time of his death, which was in *February, Anno 1714*, at the age of about seventy years. Thus his practice became consentaneous to his principles. It must indeed be granted, that there have been, and are still some, who notwithstanding their opinion of holding the *seventh* day as the christian sabbath, do become pastors of congregations holding the contrary.

IF the *seventh* day ought to be observed as the christian sabbath, then all congregations that observe the *first* day as such, must be sabbath-breakers. But, as the Rev. Mr. *Benjamin Keach* has with great pains and accuracy well handled this point, and proved the abrogation of the old *seventh-day* sabbath, and that the *first-day* is of divine appointment; and as the same has not yet been replied to, I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people, whom, in their conscience, they must believe to be breakers of the sabbath.

THE books published by Mr. *Maulden* were as follow.

## I. THE

1. THE pious young man's guide, or a compendious and useful catechism for children, and all young persons; being represented as a conversation between a father and his son.

2. A threefold dialogue, concerning the *three* chief points in *controversy* amongst the *Protestants* in our days, *viz.* 1. Whether the holy scriptures do prove the doctrine of free grace, or free will? 2. Whether *believers*, or *infant-baptism*, be the ordinance of Christ? 3. Whether the *seventh*, or the *first* day of the week, be the *sabbath* of the Lord?

3. IMPERFECTIONS discovered; in which he deplores the unconcernedness of professors for real, and substantial religion, and their heats and divisions about points not necessary to salvation.

Francis  
Morris.

Mr. *Francis Morris*, a very pious and useful minister, and one who very much promoted the great affairs of religion in the world. He was a man of excellent natural parts, if not of great learning. The distance of time, and death of some persons, prevents my having a due account of him. He was a very great *sufferer* in his day for righteousness sake, though I can obtain but one circumstance thereof; and that is, when he lived at *Priors Marston*, in the county of *Warwick*, he, with some others, were by virtue of a warrant, had before a justice of the peace at *Willoughby*;



*loughby*; and a neighbouring clergyman appeared there, very zealous to spur on, and further their prosecution. They enquired, by what law they were prosecuted? The justice answered, by virtue of the statute made in the 35th of queen *Elizabeth*. They were threaten'd with imprisonment, yet escaped at that time, but upon what terms, my manuscript does not inform me.

Mr. *William Smith*, of *Welton* in the county of *Northampton*, a great sufferer for the sake of Christ and his gospel. He was the son of Mr. *John Smith*, author of an essay *on universal redemption*; and was a man of excellent parts and learning, very useful in his day, and of great faithfulness, which procured him respect even amongst those who were of the established church. The constable of *Welton* was obliged to seize his goods, by virtue of a warrant brought to him by a busy informer. He had them cryed in *Daventreemarket*, to be sold at a day appointed, wholesale, and not retail. The informer pleasing himself with an intent to purchase them, was disappointed by the great price the constable set on them, and no body else appearing to purchase them, they were left in the constable's hands. A friend of Mr. *Smith's*, from *Warwick*, with the constable's consent, bought the goods of the constable at a publick-house for *thirty* shillings, the which money

money the constable put into the hands of Mr. *Smith*, on his promise to repay it, if called for, which never happened. So that by the favour of the constable, he had his goods again without any cost or damage.

ONCE on a Lord's-day, when Mr. *Smith* was preaching, a military officer, with some soldiers, disturbed him, and commanded him to be silent, assuring him that he was his prisoner: upon which he asked him for his warrant; he having none, put his hand to his sword, and told him that was his commission. Mr. *Smith* replied, that was a highwayman's commission, and if he had no other he should not regard it. Then the officer went to a neighbouring justice of the peace for a warrant, commanding the soldiers to stand at the door, and keep all the people in till he returned. In the interim, Mr. *Smith* went on with his sermon, which when finished, the people pressed by the soldiers, and went home. The officer, upon his return, was angry with the soldiers, who told him they could not hinder them; and so they all escaped at that time. Mr. *Smith* was once committed to *Northampton goal* for preaching; but from whence he was taken, and how long he lay there, I do not find.

HE wrote three books, one, on the personal reign of Christ; another, on *George Keith's* three sermons; and the other was  
in

in answer to Mr. *Hunt*, of infants baptism.

Mr. *Thomas Garret*, a very zealous promoter of the gospel of his master, and very successful therein. He was a man of good natural parts, and had some share of sufferings for Christ's sake, and the gospel's. His fidelity and good behaviour procured him friends, so that he escaped imprisonment, by being aforehand informed of a warrant that was taken out against him for preaching. For when he lived at *Flecknoe* in the county of *Warwick*, his brother, who was not a *Baptist*, through the ignorance of the officers, was laid hold on, and had before the justice, who threaten'd to commit him to prison for preaching. But he declaring that he was not *Thomas Garret*, was discharged. I do not find that Mr. *Garret* was ever imprisoned, but he was obliged very often to abscond, his enemies continually lying in wait to apprehend him.

Mr. *Benjamin Keach*, of whom I shall give a more particular account in another place. He was a very worthy and pious minister of the gospel. After he had suffered, as is before related, Vol. II. p. 185, he continued about *four* years in the country, preaching from place to place, both publickly and privately, as opportunities presented, being continually harrassed and followed by his persecutors. His publick trial

trial and suffering rendering him more acceptable to the *informers* than others, so that it was not likely he could enjoy any quiet settlement in those parts for the service of the church of Christ; and he, having not then taken upon him the charge of any people, thought of removing to *London*, where he might have an opportunity of doing more good. Accordingly, he turned his effects into money, and set out with his wife and children for *London*, in the year 1668. But in his journey up, the coach was beset with highwaymen, who compelled all the passengers to come out, and took from them all they could find of any value. This was no small trial, to be bereft of all that he had, and left to shift, with a wife and *three* children, in a strange place. Thus he came to *London*, without any money, and almost without acquaintance. However, a man of such a publick character, and spotless conversation, was soon taken notice of; and the *Baptists*, who are as ready to acts of charity as any others, took care to supply his present necessities; and he joined with the rest of the passengers in suing the county, and so recovered the whole of their loss again.

GOD has various ways to try the faith of some, and the charity of others; and by unexpected crosses, does often raise up, or cast down his children, as he sees to be meet for their good. He offers to many  
brave



brave and virtuous men, troubles and afflictions, that they may exert and distinguish themselves above others. And many things seem evil which are not really so, but are opportunities given us to shew our constancy and courage.

WHEN the *indulgence* granted to *protestant* dissenters was removed, he was again very much harassed by his persecutors, and forced to remove from place to place for his security from their rage: and tho' the congregation, of which he was pastor, were very careful to conceal themselves, yet they were *twice* disturbed.

BEING met for religious worship in *Jacob-street*, and in a private house down an alley, the *church-wardens*, with Mr. Cook the constable, came in and seized *six* persons, and had them before justice *Reading*, who bound them over to appear at the *quarter sessions*. At another time they met together at the widow *Colfe's* house at *Kennington*, to join together in the sacrament of the Lord's-supper. At the conclusion of which *singing an hymn*, the officers of the parish soon attended them: but having the conveniency of a back-door, they all escaped except one; who returning back again for something he had left behind, was apprehended and taken. He was carried before a justice of peace, who committed him to prison, where he continued till some of his friends became bound for him.

At the next *quarter sessions* he was fined, and his fine paid. The king's messenger was sent to apprehend the widow, but being informed she was nurse to one who lay sick of the small pox, he departed with an oath, and sought no more after her.

Mr. *Keach*, after this, was sought for, by one of the king's messengers of the press, for printing a little book, called, *The child's instructor*. This book, as near as he could make it, was the same for which he was *imprisoned*, and put into the pillory; the other being then not to be obtained, tho' he sought greatly after it. He was at this time tenant to that noted informer *Cook*, but not known to him by his name. The which, when he came to know, he told him, that one of the king's messengers was in quest of him; and for his sake, as a tenant, he screened him. But at length he was taken up by a warrant, left by the said messenger with another man in their neighbourhood, and was carried before justice *Glover*.

THE justice being informed of an ancient gentleman of worth and credit, (who was one of the members of Mr. *Keach's* church, *viz.* *John Roberts*, doctor of physick) sent for him; and when he came, asked him if he knew that man, pointing to Mr. *Keach*. The doctor answered, Yes; very well. Then said the justice, will you be bound for him? Yes,

replies the doctor, *body for body*. The doctor's bail being taken, Mr. *Keach* was discharged: but in the issue, he was *fin'd* twenty pounds; the which he was obliged to pay, when others, under the like circumstances, escaped through the insufficiency of the bail, that was generally taken in those times.

THIS Dr. *Roberts* was famous for two excellent medicines he prepared, *viz.* a *tincture*, which is a wonderful, and an immediate cure for the *bloody-flux*, and the *gripes*; and *sugar-plumbs* for children, which have been found to bring from them many strange and monstrous worms. And these two medicines were the chief support of the doctor and his wife, the latter part of their life, till through age he became incapable to prepare them any longer. He then contracted with Mr. *Keach*, to teach one of his daughters to prepare the same: and Mr. *Keach* became bound to allow a sufficient, limited, weekly maintenance, for the support of the doctor and his wife, during their lives; the which he performed to the full satisfaction of them both. And these two useful medicines have been ever since, and are still prepared by the said daughter of Mr. *Keach*; and have been, and still are esteemed very useful for the aforementioned purposes.

Andrew  
Gifford.

Mr. *Andrew Gifford*, a worthy and noted minister of the gospel, whose memory is yet precious to many in the *West of England*, having laboured amongst them about *sixty* years. He was eminently owned by the Lord in his ministerial service; for many *hundreds* were the seals of his ministry: And tho' his church consisted of about *forty* at his coming to them, yet, at his death, they were encreased to near *four hundred* members. He set out in his master's work, in the year 1661, a threatening time; and, for *twenty-eight* years, was a zealous and patient *sufferer* for the sake of it. Tho' he was pastor of a separate congregation, yet he declined not preaching in the publick places of worship, as providence gave him opportunity; and, particularly, in the parish church of *St. Leonard's* in the city of *Bristol*, till excluded by the *act of uniformity*; and even after that, he did not scruple to accept of the offer of several country churches, when a convenient place near was not to be had, provided he had the leave, either of the *church-wardens*, or the incumbents; some of whom, who greatly valued him for his piety, and zeal for God's glory, and good of souls, would honour him by being his auditors, tho' others were greatly offended, and gave him all the disturbance and interruption that was in their power. He was once invited



to a very considerable market-town in *Somersetshire*, to preach a *funeral sermon*, for a gentlewoman, that was wife to one of the most respected and wealthy persons in the town. Leave was easily obtain'd for him to preach it in the parish church!; but his enemies kept the organs playing so long after he was in the pulpit, that he perceived their intention, and therefore retired into the church yard, and standing upon a high tomb-stone, he preached it there to a numerous audience, without any further disturbance. From that time, the gentleman freely offered him the use of his house, in which he and his son preached for many years to a considerable number of people, and not without some tokens of divine blessing. Many such passages as this occurred in his life. It was no unusual thing for him to leave the church, or house, or barn (for it was all one to him where he preached) when too small to contain the audience, and go out into the fields to preach to the people. He was often forced to swim thro' great floods in his journeys, which he chose rather than disappoint the meetings. And tho' he escaped drowning, when others who made the same dangerous experiment did not; yet he often fell into the hands of persecuting enemies, and was treated by them with all the severity, that was in their power. *Four* times he was in *prison*, dur-

in the *three* hot storms of persecution in king *Charles's* reign; *thrice* in *Newgate* in *Bristol*, and *once* in *Glocester-castle*; and must have been there many times more, if providence had not intervened, by favouring his escape in a peculiar manner, and giving him favour in the eyes of some of the magistrates of the city of *Bristol*, who could not approve of hurting so innocent and holy a man, whose very presence and countenance, struck an awe into the beholders.

ONCE, while he was preaching in the chapel of the *Black-friers*, at *Bristol*, which was the place his people had hired for that purpose, the mayor and aldermen, having notice of it, came with the sword, and other city *regalia* \* before them, and commanded him to be silent, and come down; he told them, he was about his master's business; but if they pleased to stay till he had done, he would go where-ever they pleased. Accordingly, they sat down, and attended to the word with a great deal of reverence, till he had done; and then he waited on them to the *Council-house*, where they dismissed him, after giving him a soft reproof and caution, not to offend for the future.

ANOTHER time, they would have released him, if he would have promised to *preach no more*, but he absolutely refused that; telling them, that he *ought to obey*

\* Sic origine.

*God rather than man*; upon which he was sent to *Newgate* for a *month*. While he was there, a grievous distemper got among the prisoners, and carried off a great number; but he found favour in the eyes of the keeper, who removed him, and some other pious ministers and sufferers, into an house in an airy place.

ANOTHER time, notice being given of his preaching, the magistrates sent an officer to take him, who found him in the pulpit, and commanded him to give over, and go along with him; which he refusing to do, *he struck him on the face*; upon which he immediately turned, and whether he frightened him by the severity of his countenance, or by telling him, that God should *smite him as a whited wall*; so it was, that he was so awed, as to stay patiently, till he had done, tho' he came, as he afterwards confessed, resolved to pull him out of the pulpit: He then went with him to the *council*, who again reprov'd him for his contempt of publick authority, and so dismissed him for that time. But, notwithstanding all the interposition of his friends among the rulers, he was *twice* more sent to *Newgate*, as was before hinted, and *took joyfully the spoiling of his goods*, for he *lost his all*. However, God wonderfully provided for him; neither he, nor his wife, and numerous family of *seven* children, were ever in want.

DURING the heat of these persecutions, he was wonderfully assisted; and my author says, he has heard him speak it with great pleasure, that tho' abundance of professors forsook the good old way, and conformed for fear of men, yet he lost but *two* of his members, (*one* of whom became a grievous persecutor, and *both* died miserable) but had more than *thirty* added to his church. He also observed with joy, that he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's-supper, except when he was in prison: And even there he preached and prayed with the prisoners, with considerable encouragement; the goals being remarkably reformed, while he and other ministers continued in them.

IN order to escape the fury of his adversaries, he often went disguised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared. One time, when he was preaching, his son *Emanuel* (afterwards an eminent and successful minister, assistant, and co-pastor with him near *thirty* years) who was the spy upon the *informers*, being then but *eleven* or *twelve* years old; and neglecting his office for the sake of his play, the *informers* came up to him before he was aware of them; however, he ran, and gave notice to the people of their ap-



approach, and thereby discovered the place where the meeting was held. They were so enraged at the courage of the youth, that they left the meeting to pursue him; and did it so closely, that at length being quite tired out with the fatigue of dodging them thro' several ways and passages, he took sanctuary under a stair-case of a neighbouring house; where he could hear them swear, as they went by, that if they could catch the young fanatical dog, they would cut him as small as herbs for the pot. However, they missed their prey; the Lord disappointed their devices, the snare broke, and both he, his father, and all the people at the meeting escaped.

ANOTHER time, being surprised on a sudden, and taken by the *informers*, he slipped off his great loose coat; and so for that time got clear of them, leaving it in their hands. The next day they had it cry'd before his door, but no body appearing to own it, they were disappointed in their design.

IN the year 1672, when king *Charles II.* assumed a power to dispense with the penal laws, and published a declaration of *indulgence*, to that purpose; though the *Baptists* could by no means be brought to approve of it; yet some of them did not refuse the relief that thereby they enjoyed, from a grievous oppression, even as people in want are not used to enquire, whether the hands that supply them are  
clean

clean or no. Among others that enjoyed the benefit of it, as it afforded a little breath from the hard bondage of persecution, at least for the present; and especially gave them a farther opportunity of serving God, and their generation, in promoting the interest of precious souls, Mr. *Gifford* was one, who received a *license* under the king's hand and seal, and countersigned by lord *Arlington*, then one of the secretaries of state. I have seen the original, and the following is the true copy thereof.

### CHARLES R.

*C*harles, by the grace of God, king of *England, Scotland, France, and Ireland*, defender of the faith, &c. To all mayors, bailiffs, constables, and other our officers, and ministers, civil and military, whom it may concern, greeting.

In pursuance of our declaration of the 15th of *March*, 1671-2, we do hereby permit and license *Andrew Gifford*, of our city of *Bristol*, of the persuasion commonly called *Baptists*, to be a teacher, and to teach in any place licensed, and allowed by us, according to our said declaration.

Given at our court at *Whitehall*, the 5th day of *September*, in the 24th year of our reign, 1672.

*Gifford*, a teacher.

By his Majesty's command,  
*Arlington*.

THE

THE dissenters not answering the king's end, this favour did not last long ; and persecution returned with greater violence and severity. Mr. *Gifford* soon felt the effects of it, and his enemies gladly embraced the opportunity of shewing their envy and rage against him. In order to escape their fury, he frequently preached in the forest of *Kingswood*, about *three* miles from *Bristol*. The county justices heard it with great indignation ; but providence prevented his falling into their hands, till the end of *November*, 1680, when he was taken by a warrant, signed by no less than *thirteen* of them, and sent to goal. As this was the last and longest imprisonment he underwent, so several circumstances concurred to make it the most remarkable. His son, that was the watch upon the *informers*, was prevented giving timely notice of their coming, by being froze to the ground, upon which he had sat down but a few minutes to rest himself ; nor could he get free till he cut off the skirts of a new freize coat he had on, and left them fastened to it by the violence of the frost. A worthy *Independent* minister, that preached at the same time in a neighbouring part of the wood, in attempting to cross the river to escape their rage, lost his life. And the *Colliers* hearing that Mr. *Gifford* was taken, rose in great numbers, and came armed with bills,  
and

and clubs, and other rural weapons, and generously offered, at once, to rescue him out of their hands: But he refused, saying; ‘ That tho’ he thought he might  
 ‘ justly do all he could to prevent being  
 ‘ seized; yet, being now actually taken,  
 ‘ and that by legal authority, he chose to  
 ‘ submit to the law of the land, and leave  
 ‘ his cause with God, who, he doubted  
 ‘ not, would order all things for the  
 ‘ best \*.’ He was no sooner brought before one of the justices, but his *mittimus* was made, and upon representing that he had some affairs of importance, and that

\* Providence seemed to give him an intimation of his danger the night before, which was so far from intimidating him, that it was a greater encouragement; for his wife dreamt, that he arose to go out to preach according to his appointment; but upon opening the door, that the very first step he took, was up to his knees in snow; that thereupon she dissuaded him, but in vain; that he was seized by two particular men, whose names she mentioned, and brought to the *Sun-Tavern*, that then was without *Lawford’s-Gate*, and there confined in a great dining-room, being placed behind a particular table in it; and one of them, by main force, held him down by leaning on his right shoulder, and the other on his left. It made such an impression, that she awaked with the fright, and told him of it, and did all she could to dissuade him: But he he told her, *she talked like one of the foolish women*; that nothing should hinder him from his master’s business. They arose, and upon opening the door into the yard, they found there had fallen a great snow, since they went to bed, with a severe frost, which had driven up to the house, so that the first step indeed was up to his knees: Upon this she repeated her importunity, but to no purpose; and the effect was, that he was taken according to her dream, and that every particular circumstance of it, was the next day punctually fulfilled.

his



his wife was very near her time ; and promising, that he would come and surrender himself at what time soever the justice should appoint, he readily dismissed him upon his *parole* of honour, giving him *two* or *three* days to settle his affairs. But he was no sooner got home, when the harpies came and seized him ; and that very afternoon, hurried him away to *Gloucester-castle*, which was *thirty* miles distant, without regarding the justice's lenity. This is the county goal, and he entered it while the college chimes rung twelve at midnight. I mention this circumstance, because providence afterwards over-ruled it for good. While he was there, he, and several other ministers, set up preaching and praying ; and a great reformation was wrought, especially among the felons. In the mean time, his enemies, to prevent his preaching any more in publick, procured an order from court, by means of the duke of *York*, afterwards king *James II.* to confine him there *for life* ; but the Lord made all their designs abortive, and made them to know, that wherein they dealt proudly, he was above them, by catching them in their own snare : For when the time that his *mittimus* mentioned, *viz. six months*, was expired, he desired the keeper to dismiss him ; who answered, it was unusual to open the gates at midnight ; Mr. *Gifford* replied, they were opened to let him in,  
and

and therefore why should they not to let him out? And seconding his reasoning with a more powerful argument, being apprised of his enemies design, he was discharged at the time he came in, *viz.* *twelve* of the clock at night: And the very next morning, about *six* of the clock, the express arrived from *London*, with the order to confine him *during life*. Thus, says my author\*, the wrath of man praised God, and the remainder thereof did he restrain, and turned that for good, which his enemies designed for evil, as in the case of *Joseph*: For if he had not been hurried to prison, before his *parole* was out, he had not been dismissed, in all probability, before the order had come. I have often heard him, says he, make this remark, in telling this story, with great pleasure, and thankfulness, as he always did any of his persecutions; rejoicing, *that he was counted worthy to suffer for the name of Jesus*. He left the reverend and learned Mr. *George Fownes*, in *Gloucester-castle*; who, by the confinement, and a constitution broken with labours and fatigue in the same cause, soon after took his flight from a *prison* below, to a *paradise* above.

Mr. *Joseph Maisters*. I shall give some account of him hereafter, and only ob-

\* Manuscript penes me.

serve here from Dr. Calamy \*; That ' he <sup>Joseph</sup>  
 ' was born at *Kingstown*, near *Ilchester*, <sup>Maiters.</sup>  
 ' in the county of *Somerset*, Nov. 13,  
 ' 1640. He went to *Magdalen-College*, the  
 ' latter end of *Feb.* 1656; and there he  
 ' continued, till upon the restoration of  
 ' of king *Charles*, commissioners were sent  
 ' down, as *Wood* expresses it, to rectify  
 ' all things in the university. Among  
 ' other rectifications, they brought in the  
 ' ceremonies of the church of *England* in-  
 ' to that, as well as other colleges.: And  
 ' Mr. *Maiters* thereupon removed to *Mag-*  
 ' *dalen-hall*; and at that time standing for  
 ' his degree of *batchellor of arts*, it was  
 ' denied him, purely because of his refus-  
 ' ing conformity. And, in this respect,  
 ' he was one of the first *sufferers*. Hav-  
 ' ing seen some certificates of this, I shall  
 ' here subjoin them: And, says the doc-  
 ' tor, leave my reader to his own remarks,

*Feb.* 5, 1660-1.

' **T**H E S E are to certify whom it  
 ' may concern, that *Joseph Mai-*  
 ' *sters*, student of *Magdalen-hall*, (lately  
 ' of *Magdalen-college*, in *Oxon.* during his  
 ' abode in the said university, did behave  
 ' himself piously, and studiously; and was  
 ' forced to leave his place in the said col-  
 ' lege; as also, was denied his degree of  
 ' *batchellor in arts*, (having compleated his

\* Continuation, p. 107.

*The HISTORY of the*

‘ time, and performed all exercifes thereto  
 ‘ required by the statutes) only upon this  
 ‘ reason; viz. for his *non-conformity* to  
 ‘ the ecclesiastical discipline lately intro-  
 ‘ duced into the said college. In testimony  
 ‘ whereof, we subscribe our names,

*Henry Wilkinson, D. D.*

‘ I am persuaded, that Mr. *Maisters*, in  
 ‘ respect of his life and learning, is with-  
 ‘ out exception: And I have attested it  
 ‘ before by my own hand, in the register  
 ‘ of the congregation, that his presenta-  
 ‘ tion was unduely denied, after his grace  
 ‘ was by me pronounced granted, merely  
 ‘ upon the pretence of *non-conformity*: So  
 ‘ that the said Mr. *Maisters* (in my opi-  
 ‘ nion) hath a good right to challenge a  
 ‘ presentation to his degree, if it please  
 ‘ the vice-chancellor accordingly to ad-  
 ‘ mit him thereunto.

Ita testor,

*Tho. Tanner, Acad. Proc.*

‘ We whose names are underwrit, can  
 ‘ testify the truth of the foresaid certificate,  
 ‘ and proctor’s subscription.

*John Williams, (then) dean.*

*Edward Northmore, reg. mag. pre-  
 sent at that congregation.*

*Edmund Major, reg. mag. present  
 at that congregation.*

*Theo. Gale, A M.*

‘ THESE



‘THESE are to certify, whom it  
 ‘ may concern, that we whose names are  
 ‘ here subscribed, having personal know-  
 ‘ ledge of *Joseph Maisters*, do testify, that  
 ‘ he hath behaved himself studiously, pi-  
 ‘ ously, and deservingly, during his resi-  
 ‘ dence in the university.’

*Henry Hickman*, B. D.

*George Cowper*, A. M.

*John Brett*, A. M.

AFTER such usage, says *Dr. Calamy*, *Mr. Maisters* had little heart to stay any longer in the university; and therefore quitted it, after near *five* years continuance there, and lived, and followed his studies in private, preaching occasionally, as he had opportunity. At length he settled with a worshipping society of christians, at *Theobalds* in *Hertfordshire*, and was ordained to the ministry, *October 30, 1677*, and continued exercising his ministry afterwards there, and in the city of *London*, sometimes more publickly, and sometimes more privately, as the times would allow, for *fifty* years, till his death.

*Mr. Richard Allen*, a man of great piety and moderation, of whom I shall make more mention hereafter. When preaching a lecture, on a *Thursday*, was, with *ten* more seized, and carried to *Newgate*. He was fined *ten* pounds, and the rest some

*Richard Allen.*

marks: He lay there about *six* or *seven* weeks. His friends having some interest in the sheriffs, became bound for his good behaviour, and obtaining a remission of his fine, he was discharged; the rest paying their fines, were discharged also.

AT another time, he was preaching in *White's-alley, Moorfields*, they met about five of the clock in the morning, the better to conceal themselves; but some troopers came in upon them, and abused the people very much; threw one of the forms at Mr. *Allen* in the pulpit, broke down the galleries, and did about *forty* or *fifty* pounds damage to the meeting-house.



## C H A P. II.

*From the beginning of the reign of king James II. to the glorious revolution under king William III. of immortal memory.*

K. James  
II. anno  
1684.

**K**ING *James* II. being now upon the throne, all the former heats and animosities against him, on the account of his being of the *Roman-catholick* religion, in the late reign, seemed now to be

be quite forgot, amidst the loud acclamations of the people at his accession.

Dr. *Welwood* \* says, ‘ The first speech he made as king, the day his brother died, gave hopes of a happy reign ; and even those that had appeared with the greatest warmth against him before, were willing now to own themselves to have been mistaken, and were ready to express their repentance for what was past. For he told them, that since it had pleased Almighty God, to place him in that station, and that he was now to succeed to so good and gracious a king, as well as so very kind a brother, he thought fit to declare to them, that he would endeavour to follow his example, and especially in that of his great clemency, and tenderness to his people ; and that tho’ he had been reported to be a man for arbitrary power, yet he was resolved to make it his endeavour to preserve the government of *England*, both in church and state, as it was then established by law. That he knew the principles of the church of *England* were for *monarchy*, and that the members of it had shewn themselves good and loyal subjects ; therefore he would always take care of it, and defend and support it. That he knew that the laws of *England* were sufficient to make the king as great a

\* *Memoirs*, p. 136.

‘ monarch as he could wish; and that  
 ‘ as he would never depart from the just  
 ‘ rights and prerogatives of the crown, so  
 ‘ he would never invade any man’s pro-  
 ‘ perty: Concluding, that as he had often  
 ‘ hitherto ventured his life in defence of  
 ‘ this nation, so he was resolved to go as  
 ‘ far as any man in preserving it, in all  
 ‘ its just rights and liberties.’

Anno  
 1685.  
 Oates,  
 Danger-  
 field, and  
 Baxter tri-  
 ed.

BEFORE the meeting of the *parliament*, which was called for the 19th of *May*, three persons, *viz.* *Oates*, *Dangerfield*, and *Baxter*, which were odious to the king, the papists and the prevailing party, were brought to their trials before the lord chief justice *Jefferies*, at the King’s-bench bar the 8th and 9th of *May* 1685. The partiality with which these persons were tried and condemned, will scarcely be denied: For as well during this reign, as in the latter part of the former, all the *juries* were packed, and had engaged before hand to be guided by the court.

THE cruel sentences passed against *Oates*, and *Dangerfield*, are facts so well known, that I shall omit them, and only take notice of *Jefferies*’s conduct in the trial of Mr. *Baxter*, for his *paraphrase on the New Testament*; wherein it was pretended, that there were several seditious passages, and highly reflecting on the bishops; which may shew the judge’s partiality, with respect to the whole.

Monf.



Monf. *Rapin* \* says, ‘ *Jefferies* laying  
 ‘ aside, on this occasion, the office of a  
 ‘ judge, to turn evidence, affirmed, that  
 ‘ *Baxter* was an enemy to the name and  
 ‘ thing, the office and persons of bishops;  
 ‘ and severely reprimanded the counsel,  
 ‘ probably for defending their cause too  
 ‘ well. Then speaking to *Baxter*, he  
 ‘ said; *Richard*, thou art an old fellow,  
 ‘ an old knave, thou hast written books  
 ‘ enough to load a cart, every one as full  
 ‘ of *sedition*, I might say *treason*, as an  
 ‘ egg is full of meat; had’st thou been  
 ‘ whipped out of thy writing trade *forty*  
 ‘ years ago, it had been happy. Thou  
 ‘ pretendest to be a preacher of the gos-  
 ‘ pel of peace, and thou hast one foot in  
 ‘ the grave; it is time for thee to begin  
 ‘ to think what account thou intendest  
 ‘ to give. But leave thee to thyself, and  
 ‘ I see thou’lt go on, as thou hast begun;  
 ‘ but, by the grace of God, I will look  
 ‘ after thee. I know thou hast a mighty  
 ‘ party, and I see a great many of the  
 ‘ brotherhood in corners waiting to see  
 ‘ what will become of their *mighty Don*,  
 ‘ and a doctor of the party (*Dr. Bates*) at  
 ‘ your elbow; but by the grace of God  
 ‘ Almighty, I will crush you all.

‘ THE chief justice, in summing up  
 ‘ the evidence, said; it is notoriously  
 ‘ known, that there has been a design to

\* Hist. of *England*, Vol. II. p. 744.

‘ ruin the king and the nation. He  
 ‘ is as modest now as can be ; but time  
 ‘ was, when no man was so ready at,  
 ‘ *bind your kings in chains, and your no-*  
 ‘ *bles in fetters of iron ; and, to your tents,*  
 ‘ O Israel. Gentlemen, for God’s sake,  
 ‘ do not let us be gulled twice in an age.  
 ‘ It manifestly appears, says *Rapin*, from  
 ‘ these last words of *Jefferies’s*, that *Bax-*  
 ‘ *ter’s* book was only a pretence to punish  
 ‘ him for what he had done during the  
 ‘ troubles.

‘ In conclusion, being found guilty,  
 ‘ judgment was given against him, to be  
 ‘ fined *five hundred marks*, to lie in prison  
 ‘ till he paid it, and to be bound to his  
 ‘ good behaviour for *seven years*.’

Account of  
 Titus  
 Oates.

Dr. *Titus Oates*, having bore the name  
 of a *Baptist*, and been some small time of  
 that profession, I shall here from *Rapin* \*  
 transcribe some account of him ; who  
 says, ‘ He had his first education in *Mer-*  
 ‘ *chant-taylors* school in *London*, and next  
 ‘ in the university of *Cambridge*, where  
 ‘ he was student in two colleges, *Caius’s*  
 ‘ and *St. John’s*, and where he left no  
 ‘ reputation behind him for his parts or  
 ‘ learning ; tho’ he seemed distinguished  
 ‘ for a tenacious memory, a plodding in-  
 ‘ dustry, and an unparalleled assurance ; be-  
 ‘ sides a particular canting way, that ap-

\* Hist. of England, Vol. II. p. 689.

‘ peared

‘ peared in his academical exercises. Re-  
‘ moving from thence he slipt into orders,  
‘ and for a while officiated as curate to  
‘ his father; after which he enjoyed a  
‘ small vicarage in *Kent*, from whence  
‘ he removed to another in *Suffex*; and  
‘ after that, for some time got into the  
‘ duke of *Norfolk*’s family, when he par-  
‘ ticularly sided with the *Socinians* at *Lon-*  
‘ *don*; so that he became very uncertain  
‘ as to his principles and religion, and in-  
‘ famous as to his morals. In the year  
‘ 1677, being abandoned, and destitute  
‘ of common necessaries, he fell into the  
‘ acquaintance of Dr. *Ezrael Tongue*, a  
‘ city divine, a man of letters, and a pro-  
‘ lifick head, filled with all the *Romish*  
‘ plots and conspiracies since the refor-  
‘ mation. This man was remarkable for  
‘ his parts and great reading, but of a  
‘ restless and humorous temper, full of  
‘ variety of projects, and scarce ever with-  
‘ out a pen in his hand, and a plot in his  
‘ head. At first he seemed to entertain  
‘ *Oates* out of charity, who then went  
‘ by the name of *Ambrose*; and complain-  
‘ ing that he knew not where to get bread,  
‘ the doctor took him to his house, gave  
‘ him clothes, lodging, and diet, and told  
‘ him, he would put him in a way. Af-  
‘ ter which, finding him a bold under-  
‘ taker, he perswaded him to insinuate  
‘ himself among the *Papists*, and get par-

' ticular acquaintance with them ; which,  
 ' being effected, he let him understand,  
 ' that there had been several plots in  
 ' *England* to bring in *popery* ; and if he  
 ' would go beyond sea among the *Jesuits*,  
 ' and strictly observe their ways, it was  
 ' possible there might be one at present ;  
 ' and if he could make that out, it would  
 ' be his preferment for ever. But, how-  
 ' ever, if he could get their names, and  
 ' some informations from the *Papists*, it  
 ' would be easy to rouse people with the  
 ' fear of *Popery*.

' PURSUANT to this advice, says *Ra-*  
 ' *pin*, *Oates* reconciled himself to the  
 ' church of *Rome* ; and, moreover, accor-  
 ' ding to some, entered into the society  
 ' of the *Jesuits*. In *April*, 1677, he  
 ' was sent to *Valladolid* in *Spain*, where  
 ' he remained *six months*, and then re-  
 ' turned to *England*: After a month's  
 ' stay, he was sent to *St. Omers*, the *En-*  
 ' *glish* seminary, for further discoveries. In  
 ' short, the latter end of *June*, the  
 ' same year, he returned to *England*, and  
 ' repaired to his friend *Tongue*, furnished  
 ' with materials picked up at *St. Omers*.  
 ' Out of these materials, *Tongue* and *Oates*,  
 ' at several conferences together, either at  
 ' *London*, or in an hired house at *Lam-*  
 ' *beth*, framed the papers, or narrative  
 ' delivered by *Tongue* to the king, and  
 ' the lord treasurer *Danby*, as copies of  
 ' what



‘ what *Oates* had written with his own  
‘ hand.’

IT is well known, that this *Titus Oates*, in the latter part of his life, joined himself in communion, and was a short time in the ministry among the *Baptists*. He had, in his youth, been a member of a church of that denomination, meeting in *Virginia-street, Ratcliff-highway*, under the pastoral care of Mr. *Isaac Lamb*, but had left them, and the whole body of dissenters for near *thirty* years, seeking elsewhere for that preferment which he knew they could not give him. But it was not till after above two years application (as appears by the several dates of his letters published in 1701, in a *quarto* pamphlet, intitled, a *New Discovery of Titus Oates*) that he was restored to their communion. The seeming sincerity of his religious protestations, not only contained in his many letters, but also in his daily converse with them, in the end gave them some hopes of his integrity and true reformation. But the great caution and conduct of that congregation to whom he applied, their full examination and strict scrutiny into the sincerity of his professions, in which they proceeded as far as human test could reach, the truth of the heart lying only in the sight of God, will appear by the letter subscribed by the chief of the congregation, and the proposals therein contained.

S I R,

S I R,

July 7, 1696.

‘ **S**UCH of us, who were present at  
 ‘ the conference between you and  
 ‘ the *four* brethren, at *Y—Coffee-house*,  
 ‘ were well pleased with what you said  
 ‘ to those *three* things then discoursed of;  
 ‘ and, for a further satisfaction to us, and  
 ‘ the whole church, to which you desire  
 ‘ to be united, we make it our request to  
 ‘ you, to give an account of the following  
 ‘ things in writing, and we hope you will  
 ‘ not be unwilling to comply with our de-  
 ‘ sire herein; thinking, that it will be much  
 ‘ to the honour of God, and be the most  
 ‘ probable way to satisfy us. The first  
 ‘ then discoursed of, were some great prin-  
 ‘ ciples of religion; now in regard, that  
 ‘ the principles of religion are of a large  
 ‘ compass, and few of them were then  
 ‘ touched upon, we desire you to give an  
 ‘ account of your faith in writing; and  
 ‘ we are the rather induced hereto, be-  
 ‘ cause a good agreement and harmony  
 ‘ in principles, is very necessary to the com-  
 ‘ fort of church communion; and also  
 ‘ because it is the indispensable duty of  
 ‘ every church, to be the *pillar and ground*  
 ‘ *of truth, to keep fast the form of sound*  
 ‘ *words, to contend earnestly for the faith*  
 ‘ *once delivered to the saints*, and to seek  
 ‘ after, for their spiritual nourishment and  
 ‘ growth, *the sincere milk of the word.*  
 ‘ The

‘ The next thing then discoursed of was,  
‘ your grievous *apostacy*, and falling into  
‘ the communion of the church of *Rome*,  
‘ and joining with it so far in its hellish  
‘ and bloody designs against the *protestant*  
‘ interest in these nations, which we think  
‘ requires the deepest humiliation. And  
‘ inasmuch as you have been upon the  
‘ publick stage for many years, and are so  
‘ known, not only in these nations, but in  
‘ most of *Europe*, we do think, that a pub-  
‘ lick acknowledgment of it in print might  
‘ be very expedient for the honour of  
‘ God, and the satisfaction of all good *Pro-*  
‘ *testants*. But as for our own satisfaction,  
‘ which we are mostly concerned in, we  
‘ desire you would give us a particular  
‘ account of your conversion ; which by  
‘ a sincere reflection upon what hath pass-  
‘ ed between God and your own soul, we  
‘ hope may be easily done. This, we  
‘ are very desirous of, because the inward  
‘ work of God’s Spirit, in the conversion  
‘ of a sinner to himself, is the spring and  
‘ cause of a holy life and conversation,  
‘ whereby God is honoured in the world,  
‘ and a good example is given unto others,  
‘ if the heart be furnished with gracious  
‘ and holy principles, that will discover  
‘ themselves in an outward conformity to  
‘ all rules of religion, whereby we *adorn*  
‘ *the doctrine of God our Saviour in all*  
‘ *things*. We desire you will be pleased  
‘ to

‘ to take what we have here written in  
 ‘ good part, having no other end, besides  
 ‘ the glory of God, your good, and our  
 ‘ own satisfaction, in order to that you  
 ‘ have proposed to us. Without any farther  
 ‘ troubling you in reading our well-  
 ‘ intended lines, we remain

*Your real and affectionate friends.*

I SHALL not trouble the reader with the many letters he wrote full of seeming sincerity and sanctity, and earnest and pressing desires, continued from year to year before he could gain admission.

I THINK it is sufficient to let the world see the caution with which this people acted, and the time they took for the trial of the sincerity of the profession he had made to them; I shall therefore only observe, that some of the doctor's *letters* are addressed to one, whom he styles *his dearly beloved brother*, a deacon of that church, who was indeed a worthy man, and of an unblemished character, whose name I forbear to mention; because the author \* from whence I collected this account, has done so. He tells him in one place, ‘ That thro’ the grace of God, he desires  
 ‘ admission into their communion, to be  
 ‘ a comfort to him and the brethren.’ In another place, ‘ That it should be both  
 ‘ to his own, and their satisfaction; but

\* New Discovery.



‘ above all, to the honour of our holy  
 ‘ God, and the edification of his church.’  
 In another, he does with the greatest solemnity, protest in the presence of *Jehovah*, and his holy angels, and them all,  
 ‘ That he has no other designs, than the  
 ‘ glory of his name, and the credit of his  
 ‘ everlasting gospel, and their peace and  
 ‘ comfort, and his own, that he might  
 ‘ walk with them in the truth, &c. That  
 ‘ he will do the utmost of his power, to  
 ‘ adorn the doctrine of God his Saviour in  
 ‘ all things.’

HE was restored to his communion in the year 1698 or 1699, but did not long continue, before his conduct discovered his hypocrisy, and they *excluded* him from among them. The immediate occasion was his behaviour on the death of a gentlewoman belonging to the same church; who, about *twelve* years before, had been deceived in the character of a person who courted her; and finding reason to suspect him when matters had been carried too far to refuse him, did, by *articles of agreement*, made between them, under hand and seal, assign in trust for her separate use, and reserve to herself, the power of disposing of her estate at her death, excepting such part as was thereby settled upon him. The marriage being agreed to upon these conditions, and the husband using his wife in a barbarous manner, several

veral suits were commenced against him by her, and her trustees. But at length, they came to a *second* agreement, by *new articles*, confirming the former; and, in consideration of *eight hundred pound* more paid to the husband, the remainder of her estate was assigned over in trust for such purposes only, as she, whether *sole*, or under *coverture*, should by her last will, or by any writing under her hand and seal, direct and appoint. And it was agreed, that for want of such direction and appointment, it should go to her *executors* and *administrators*, exclusive always to the husband, and so, as that he should have no power over any part of it.

THIS gentlewoman died in *October*, 1699, possessed of about *eleven or twelve hundred pounds*; part of which she disposed of by her *will*, in several legacies, leaving the *residue* to her *executors*, who had also formerly been two of her *trustees*. Of these the above-mentioned gentleman was *one*. The heads of the church appointed a minister, much esteemed by the deceased, to preach her funeral sermon. He waited on the doctor, who seemed very well pleased, and readily gave his assent to the choice; but to the surprise of the congregation, on the Lord's-day, the doctor got into the pulpit half an hour before the usual time, on purpose to prevent the intended *funeral sermon*: The congregation,

tion, unwilling to make any disturbance, submitted to the rudeness and obstinacy of the doctor, and appointed the *funeral sermon* to be preached next *Sunday* following. The doing of this so displeased the doctor, that with much passion, and unbecoming words, he told the officers of the church, that from that day forwards, he would never preach more amongst them. In answer to which, they told him, that they would take him at his word; for the church had made an entry in their church-book, that he never should preach more amongst them. From this unexpected answer, joined with the aforementioned resentments, we may presume the doctor premeditated revenge. For having presented the church with a pulpit-cloth, table-cloth, and cushion, he sent a messenger to demand them, and they were accordingly delivered. About four months after he sent them back to the church, with this *apology*, that it was his wife, not he, that sent for them, and that he would have sent them back again the next day, had it not *rained*; whereupon one pleasantly asked the doctor, if it had rained *three or four* months together?

THE doctor, to cover his resentment, by acquiescing in outward appearance with the pleasure of the church, in submission to his exclusion from the ministry with them, came now and then as a *private auditor*,

*ditor*, desiring to know wherein he had offended, and seemingly to offer all reasonable satisfaction. But he had a secret game to play, *viz.* under the mask of friendship to ruin the *gentleman* abovementioned, one of the *executors* of the deceased gentlewoman, who had the chief hand in preventing his preaching the *funeral sermon*, and in advising to discontinue him as their minister. For the husband of the deceased, contesting the *validity* of the will in *doctors commons*, on pretence that the *testatrix* was *non compos mentis* at the making of it, *Oates* zealously solicited the cause against the *executors*; and, as he himself declared to some persons, who afterwards testified it against him upon oath in *chancery*, that it was by his management, a sentence was obtained against the will. From this sentence the *executors* appealed to the *court of the arches*. From which time the doctor, who till then had acted openly against them, made frequent visits to them, and to all their relations and acquaintance, who he could imagine had any influence upon them; intreating and soliciting most earnestly, that they would get the cause removed from the *commons*, and not spend any more christian money in that anti-christian court, the vile remains of *popery*, as he called it, but leave it to *arbitration*. His most frequent visits were to his *dear friend*, the gentleman above-mentioned.



In which he first signified, that it was probable he had been imposed upon by the husband ; and therefore desired to be better informed how the case stood. And having received from *both* the *executors* a full account of it, he pretended great sorrow for the steps he had taken against them, declared himself fully satisfied of the justness of their cause, even from that *one* clause in the *second deed of settlement*, whereby the husband had for ever debarred himself from having any thing to do with his wife's estate. This he declared so stuck with him, that he could not get over it, often calling it, *the five shilling clause*, and saying, that if he had seen the settlement before, he never would have stirred one step for the husband. He declared he was satisfied of the *validity* of the will ; and that even the instructions given to the attorney, were in his judgment a *good* will. With the help of such insinuations as these, he pressed the *executors* to leave the matter to his *arbitration*.

AFTER much solicitation and intrigue on his side, the thing was at length agreed to ; and bonds being sealed by both parties, attendance was made at the doctor's house, where, contrary to an agreement expressly made before the arbitration, that no *Lawyers* should be present, an *attorney*, a *proctor*, and a *solicitor*, appeared on the husband's side, interrupting and brow-beating

the *executor's* witnesses, and were therein encouraged and assisted by the doctor; and at length, in *December* 1700, he published his *award*, whereby he confirmed the sentence given *against* the will, and among other things, ordered the *executors* to pay to the husband of the deceased *fifteen hundred pound*, at his [the doctor's] own house.

FOR relief against this award, the *executors* exhibited a bill in *chancery*. In answer to which, *Oates* swore that the deceased herself had acquainted him, a fortnight before her death, that one of the *executors*, the *person* so often before-mentioned, had above *two thousand pounds* of her's in his hands, and that in proof thereof, she shewed him *two* bonds under his hand and seal, the one for *fifteen hundred pound*, and the other for *five hundred*. But no such matter was pretended to at the time of the *reference*, or ever heard of, till this his answer in *chancery*.

BESIDES, it is well known, that instead of any such intimacy, as should dispose the gentlewoman to make him acquainted with her condition, she often expressed a great dislike of him; particularly, having several months before her death, invited him one *Sunday* to dine at her house, which was near the meeting-place, she took such disgust at his behaviour, as to declare shortly after, that he should never

ver more come within her doors. Moreover, as a probable evidence, that this whole matter was an invention of his own, designed to satisfy his revenge, it was testified upon oath, that at the very time when *Oates* solicited the *executors* to leave the cause to his arbitration, he declared in other company, that he was angry with them for not inviting him or his wife to the funeral, and for preventing his preaching the *funeral sermon*, and putting a boy over his head, who had been a doctor in divinity *twenty* years.

It was likewise proved, that soon after the affair was committed to his *arbitration*, he said, with an air of joy and triumph, to two gentlemen of the *executor's* acquaintance, that he had then *a rod in his hands*, with which he would scourge the person above-mentioned; (whom in his letters he had called his *dear friend*) that he would *swinge* him with it, and when he had worn it to the stumps, he would lay it by; that before he had done with him, he would ruin him, and make him fly his country, and not leave him worth a *shilling*. And being told that he ought not to seek revenge, but leave it to God; he replied, that vengeance was indeed God's sweet morsel, which he kept to himself; but that he was often long before he executed his vengeance; and that when the *Jews* refused *St. Paul*, he turned to

the *Gentiles*. To which being answered, that though St. *Paul* did turn to the *Gentiles*, yet he did not wage war with the *Jews*; he replied, that tho' *Paul's* teeth were grown, his nails were not. And further it was proved, that in discourse after the *award*, *Oates* declared, there never was any reconciliation between him and that *executor*; that though he went to the same meeting with him, he had an end in that; and that he believed he had done his business.

IT may be some satisfaction to the reader to be informed, that after two days hearing of this cause, the *award* was, by a *decree in chancery*, in Nov. 1702. condemned and set aside, as *revengeful* and *partial*.

THAT decree was a few months after confirmed in the *house of lords*, to whom the husband had appealed; and the gentlewoman's will was shortly after that confirmed in the *court of the arches*, and the former sentence against it reversed.

N. B. THIS account of Dr. *Oates* is taken partly from the above-mentioned *pamphlet*; and partly from the assistance given by a reverend gentleman, a descendant of one of the *executors*, who has in his hands the deeds, the bills, and answers, the depositions of witnesses, and other papers relating to the controversy.

I SHOULD



I SHOULD have passed over this infamous man in silence, had not the *Pædobaptist* gentlemen, when they had occasion to mention him, been careful to note him an *Anabaptist*; but the reader may see with what little justice he is by way of *odium* on that profession denominated such. For, whatever his profession might be under the tutelage of his father in his youth, and for some little time afterwards, he became a member of the church of *England*, and was deemed worthy of a living therein. After he fell to the church of *Rome*, he returned again to the church of *England*, and continued therein about *sixteen* years, before he made his application to the *Baptists* for admission into their communion. And they, through a prudent jealousy of him, spent almost *three* years in trial of the sincerity of his profession. For in his letters he thus complains and says, ‘ It is *New discovery.*  
 ‘ keeping him upon the rack.— It is  
 ‘ worse than death, in those circumstances he is in, to be thus long delayed.’ Again, he begs them not to break his heart by such delay, and says, ‘ If he be not  
 ‘ restored to the communion with the  
 ‘ church of God, he shall always mourn  
 ‘ like a turtle.’ Nay, he farther said,  
 ‘ that his heart was sick unto death,  
 ‘ particularly on such a Lord’s-day he  
 ‘ thought he should have died with the

‘ very anguish of soul for being put off,’  
 &c.

HOWEVER, by such his plausible carriage and behaviour, though in the end they were deceived, a fault not to be imputed to those who cannot enter into the secrets of mens hearts; yet, as far as I can find, in less than a year after his admission, they excluded him as a *disorderly* person, and an *hypocrite*. Therefore, if he deserved any christian denomination, let the reader judge to whom he most properly belonged.

*Vind. of  
 the Dis-  
 senters.*

IN the reign of king *James II.* says Mr. *Peirce*, ‘ Our author, [*meaning Dr. Nichols*] begins with the rebellion of ‘ the duke of *Monmouth*. In the beginning, *says he*, of this reign, *James* duke ‘ of *Monmouth*’s, taking to himself the royal title, raised an army against king ‘ *James*. His head quarters were at *Taunton*, a town in the *West of England*, ‘ whither soldiers flock’d in unto him out ‘ of all the different sects of the *non-conformists*, more of which had in all probability joined him, if he had succeeded ‘ in his enterprize.

‘ MANY of the *non-conformists*, says ‘ Mr. *Peirce*, thought king *Charles* married to the duke’s mother, and so were ‘ persuaded the duke was the true heir to ‘ the crown; and that king *Charles* dis- ‘ owned his marriage, that he might do ‘ the

‘ the *Papists* a pleasure by setting him a-  
 ‘ side. They may therefore be the rather  
 ‘ excused, that being thus mistaken about  
 ‘ his right, they embraced that opportu-  
 ‘ nity of shaking off the tyrannical yoke,  
 ‘ and recovering their just liberties, after  
 ‘ they had been miserably oppressed, and  
 ‘ persecuted for above *twenty* years. Or,  
 ‘ if that mistake on our side is not to be  
 ‘ forgiven, we only desire they may fall  
 ‘ under the same censure, who, before  
 ‘ they had felt the *thousandth* part of our  
 ‘ hardships, had recourse to the prince of  
 ‘ *Orange*, crying out earnestly for his  
 ‘ assistance, and mutually promising him  
 ‘ their own.’

THE duke of *Monmouth* being defeated,  
 paid the price of his rebellion with his  
 blood. ‘ The king being thus freed, *says*

‘ *Rapin*, from his greatest fears, gave him-  
 ‘ self over entirely to the passion of re-  
 ‘ venge, on those who directly, or indi-  
 ‘ rectly, had assisted the duke of *Mon-*  
 ‘ *mouth*. To that end, the lord chief jus-  
 ‘ tice *Jefferies* was sent with *four* judges  
 ‘ assistants into the *West*, with a special  
 ‘ commission of *oyer and terminer*, to try  
 ‘ the late rebels: and major-general *Kirk*  
 ‘ was ordered to attend him with a body  
 ‘ of troops, to keep the people in awe.  
 ‘ It was not possible, *says he*, for the king  
 ‘ to find in the whole kingdom, *two* men  
 ‘ more destitute of religion, honour, and

*Hist. of  
 England,  
 Vol. II.  
 p. 750.*

‘ humanity. They were *two* cruel, and  
 ‘ merciless tygers, that delighted in blood.’

*James Bent*, in his book intituled, *the bloody assizes*, has given a list of all those that were condemned, and suffered in the *West* in the year 1685, under the sentence of *Jefferies*, and the number in each place where they were executed; which in all, by his account appears to be *two hundred and thirty nine* persons \*, besides those hanged and destroyed in cold blood. Amongst which, without doubt, some were *Baptists*: and in all probability, had not the nation in general united soon after to dethrone the king, this, like some others, would have been recorded as a *rebellion* of the *Baptists*.

Ibidem.

‘ *FATHER Orleans*, says *Rapin*, who  
 ‘ writ from the mouth of *James II.* not  
 ‘ being able to deny these barbarous executions, endeavours to excuse them *two*  
 ‘ ways. He says, *First*, that the king  
 ‘ was informed of them too late to prevent  
 ‘ them, and that the great services performed by *Jefferies* and *Kirk* prevailed  
 ‘ with him to spare them. He says in the  
 ‘ next place, that the king made amends  
 ‘ for those injustices, as far as lay in his  
 ‘ power, by the general pardon he afterwards granted. But it is easy to see  
 ‘ how vain these excuses are, if it is considered, that when *Kirk* was charged

\* *Bishop Burnet* says above six hundred were hanged.

‘ with



‘ with these cruelties, he answered, that  
 ‘ *Jefferies* and *himself* acted far short of  
 ‘ the king’s instructions.’

BISHOP *Burnet* assures us, ‘ That the *Hist. of*  
 ‘ king had a particular account of all *Jefferies*’s proceedings, writ to him eve- *his own*  
 ‘ ry day; and he took pleasure to relate *time,*  
 ‘ them in the drawing-room to foreign *p. 648.*  
 ‘ ministers, and at table, calling it *Jefferies*’s campaign.

‘ *Dykvelt*, the states ambassador, told  
 ‘ *Burnet*, that the king talked so often of  
 ‘ these things, in his hearing, that he  
 ‘ wonder’d to see him break out into those  
 ‘ indecencies.’

THE city of *London* was witness also  
 of several executions in *October*; and a-  
 mong many others, Mrs. *Elizabeth Gaunt*,  
 a *Baptist*, a very pious and religious wo-  
 man, was publickly and cruelly burnt a-  
 live for harbouring one of the duke of  
*Monmouth*’s adherents.

‘ THERE was in *London*, says bishop *Ibidem.*  
 ‘ *Burnet*, one *Gaunt*, a woman that was *Elizabeth*  
 ‘ an *Anabaptist*, who spent a great part of *Gaunt*  
 ‘ her life in works of charity, visiting the *burned.*  
 ‘ jails, and looking after the poor, of what  
 ‘ persuasion soever they were. One of  
 ‘ the rebels found her out, and she har-  
 ‘ boured him in her house, and was look-  
 ‘ ing for an occasion of sending him out  
 ‘ of the kingdom. He went about in the  
 ‘ night, and came to hear what the king  
 ‘ had

‘ had said, *viz.* That he would sooner  
‘ pardon the rebels, than those who har-  
‘ boured them. So he, by an unheard of  
‘ baseness, went and delivered himself, and  
‘ accused her that harboured him. She  
‘ was seized on and tried. There was no  
‘ witness to prove that she knew that the  
‘ person she harboured was a rebel, but he  
‘ himself. Her maid witnessed only, that  
‘ he was entertained at her house. But  
‘ though the crime was her harbouring a  
‘ traitor, and was proved only by this in-  
‘ famous witness, yet the *judge* charged  
‘ the *jury* to bring her in guilty, pretend-  
‘ ing, that the maid was a second witness,  
‘ though she knew nothing of that which  
‘ was the criminal part. She was con-  
‘ demned and *burnt*, as the law directs,  
‘ in the case of women convict of treason.  
‘ She died with a constancy even to a  
‘ cheerfulness, that struck all that saw it.  
‘ She said, charity was a part of her reli-  
‘ gion, as well as faith. This, at worst,  
‘ was the feeding of an enemy; so she  
‘ hoped she had her reward with him, for  
‘ whose sake she did this service, how un-  
‘ worthy soever the person was that made  
‘ so ill a return for it. She rejoiced, that  
‘ God had honoured her to be the *first* that  
‘ suffered by *fire* in this reign; and that  
‘ her suffering was a *martyrdom*, for that re-  
‘ ligion which was all love. *Pen* the quaker,  
‘ says the bishop, told me he saw her die.  
‘ She

‘ She laid the straw about her for burning  
 ‘ her speedily, and behaved herself in such  
 ‘ a manner, that all the spectators melted  
 ‘ in tears.’

SHE was executed according to her sentence at Tyburn, *October 23, 1685.* and left the following paper written with her own hand, and deliver’d it to captain *Richardson*, then keeper of *Newgate*.

‘ NOT knowing whether I shall be suf- *Her*  
 ‘ fered, or able, because of weakneses that *speech.*  
 ‘ are upon me, through my hard and close  
 ‘ imprisonment, to speak at the place of  
 ‘ execution, I have wrote these few lines,  
 ‘ to signify, that I am reconciled to the  
 ‘ ways of my God towards me ; though it  
 ‘ be in ways I looked not for, and by ter-  
 ‘ rible things, yet in righteousness: for  
 ‘ having given me life, he ought to have  
 ‘ the disposing of it, when and where he  
 ‘ pleases to call for it: and I desire to of-  
 ‘ fer up my all to him, it being but my  
 ‘ reasonable service; and also the first  
 ‘ terms Christ offers, That he *that will be*  
 ‘ *his disciple, must forsake all and follow*  
 ‘ *him.* And therefore let none think hard,  
 ‘ or be discouraged at what hath happened  
 ‘ unto me ; for he doth nothing without  
 ‘ cause, in all that he hath done unto me ;  
 ‘ he *being holy in all his ways, and righte-*  
 ‘ *ous in all his works ;* and it is but my lot,  
 ‘ in common with poor desolate Zion at  
 ‘ this

‘ this day. Neither do I find in my heart,  
 ‘ the least regret for any thing that I have  
 ‘ done in the service of my Lord and Ma-  
 ‘ ster Jesus Christ, in securing and suc-  
 ‘ couring of any of his poor sufferers, that  
 ‘ have shewed favour, as I thought, to his  
 ‘ righteous cause; which cause, though it  
 ‘ be now fallen and trampled on, yet it  
 ‘ may revive, and God may plead it at an-  
 ‘ other rate, more than ever he hath yet  
 ‘ done, with all its opposers and malicious  
 ‘ haters. And therefore, let all that love  
 ‘ and fear him, not omit the least duty  
 ‘ that comes to hand, or lies before them;  
 ‘ knowing, that now Christ hath need of  
 ‘ them, and expects they should serve him.  
 ‘ And I desire to bless his holy name, that  
 ‘ he hath made me useful in my genera-  
 ‘ tion, to the comfort and relief of many  
 ‘ desolate ones; *that the blessing of those*  
 ‘ *that were ready to perish, hath come upon*  
 ‘ *me*; and I have been helped *to make the*  
 ‘ *heart of the widow to sing*. And I bless  
 ‘ his holy name, that in all this, together  
 ‘ with what I was charged with, I can  
 ‘ approve my heart to him, that I have  
 ‘ done his will, though it doth cross man’s.  
 ‘ And the scriptures which satisfy me are,  
 ‘ *Isa. xvi. 3, 4. Hide the out-casts; bewray*  
 ‘ *not him that wandereth; be thou a covert*  
 ‘ *to them from the face of the spoiler*. And  
 ‘ *Obad. xii. 13, 14. Thou shouldest not have*  
 ‘ *delivered up those of his, that did remain*  
 ‘ in



‘ *in the day of distress.* But men say you  
 ‘ must give them up, or you shall die for  
 ‘ it. Now, *who to obey, judge ye.* So  
 ‘ that I have cause to rejoice, and be ex-  
 ‘ ceeding glad, in that I suffer *for righte-*  
 ‘ *ousness sake,* and that I am accounted  
 ‘ worthy to suffer for *well doing*; and that  
 ‘ God hath accepted any service from me,  
 ‘ which hath been done in sincerity, tho’  
 ‘ mixed with manifold infirmities, which  
 ‘ he hath been pleased, for Christ’s sake,  
 ‘ to cover and forgive.

‘ AND now, as concerning my crime, as  
 ‘ it is called; alas! it was but a *little one,*  
 ‘ and might well become a prince to for-  
 ‘ give: but he that shews no mercy, shall  
 ‘ find none; and I may say of it in the  
 ‘ language of *Jonathan, I did but taste a*  
 ‘ *little honey, and lo, I must die for it.* I  
 ‘ did but relieve an unworthy, poor, dis-  
 ‘ tressed family, and lo, I must die for it.  
 ‘ Well, I desire, in the lamb-like nature of  
 ‘ the gospel, to forgive those that are con-  
 ‘ cerned; and to say, *Lord, lay it not to*  
 ‘ *their charge.* But I fear it will not;  
 ‘ nay, I believe, when he comes to make  
 ‘ inquisition for blood, it will be found at  
 ‘ the door of the furious judge\*; who,  
 ‘ because I could not remember things,  
 ‘ through my dauntedness at *Burton’s wife,*  
 ‘ and daughter’s witness, and my igno-  
 ‘ rance, took advantage thereat, and would

\* *Withers.*

' not hear me, when I had called to mind  
 ' that which I am sure would have in-  
 ' validated the evidence. And though he  
 ' granted something of the same kind to  
 ' another, he denied it to me. At that  
 ' time my blood will also be found at the  
 ' door of the *unrighteous jury*, who found  
 ' me guilty upon the single oath of an  
 ' out-lawed man ; for there was none but  
 ' his oath about the money, who is no  
 ' legal witness, though he be pardoned,  
 ' his out-lawry not being reversed, the law  
 ' requiring *two* witnesses in point of trea-  
 ' son. And then about my going with  
 ' him to the place mentioned, *viz.* the  
 ' *Hope* ; it was by his own word before he  
 ' could be out-lawed ; for it was about  
 ' *two* months after his absconding : so  
 ' that though he was in a proclamation,  
 ' yet not high treason, as I am informed,  
 ' whereby I am clearly murdered. And  
 ' also bloody Mr. *Att—*,\* who hath so un-  
 ' satiablely hunted after it, though it is no  
 ' profit to him, yet through the ill will he  
 ' bears me, left no stone unturned, as I  
 ' have ground to believe, till he brought  
 ' it to this, and shewed favour to *B---ton*,  
 ' who ought to have died for his own fault,  
 ' not to have bought his life with mine.  
 ' And capt. *Richardson*, who is cruel and  
 ' severe to all under my circumstances,  
 ' and who did at that time, without any

\* *Atterbury.*

‘ mercy and pity, hasten my sentence,  
‘ and held up my hand that it might be  
‘ given: all which, together with the  
‘ *great one* \* of all, by whose power all  
‘ these, and multitudes more of cruelties  
‘ are done, I do heartily and freely forgive  
‘ as against me ; but as it is done in an  
‘ implacable mind, against the Lord Christ,  
‘ and his righteous cause and followers, I  
‘ leave it to him who is the avenger of all  
‘ such wrong, *who will tread upon princes*  
‘ *as upon mortar, and be terrible to the*  
‘ *kings of the earth.* And know this also,  
‘ that though you are seemingly fixed,  
‘ and because of the power in your hands,  
‘ are weighing out your violence, and deal-  
‘ ing with a spiteful mind, because of the  
‘ old and new hatred, by impoverishing,  
‘ and every way distressing those you have  
‘ got under you ; yet unless you can se-  
‘ cure Jesus Christ, and all his holy an-  
‘ gels, you shall never do your business,  
‘ nor your hand accomplish your enter-  
‘ prizes ; for he will be upon you ere you  
‘ are aware ; and therefore, that you  
‘ would be wise, instructed and learn, is  
‘ the desire of her that finds no mercy  
‘ from you.

*Elizabeth Gaunt.*

\* *King James II.*

*P. S.*

P. S. ‘SUCH as it is, you have from the  
 ‘ hand of her who hath done as she could,  
 ‘ and is sorry she can do no better ; hopes  
 ‘ you will pity and consider, and cover  
 ‘ weakneses and shortness, and any thing  
 ‘ that is wanting : and begs, that none  
 ‘ may be weakned or stumble by my low-  
 ‘ ness of spirit ; for God’s design is to  
 ‘ humble and abase, *that he alone may be*  
 ‘ *exalted in that day* : and I hope he will  
 ‘ appear in the needful time and hour, and  
 ‘ it may be reserve the best wine till the  
 ‘ last, as he hath done for some before me.  
 ‘ *None goes a warfare at his own charges,*  
 ‘ *and the spirit blows not only where, but*  
 ‘ *when it listeth* ; and it becomes me, who  
 ‘ have so often grieved it, and quenched it,  
 ‘ and resisted it, to wait for and upon its  
 ‘ motions, and not to murmur ; but I may  
 ‘ mourn, because through the want of it,  
 ‘ I honour not my God, nor his blessed  
 ‘ cause, which I have so long loved, and  
 ‘ delight to serve ; and repent of nothing  
 ‘ about it, but that I have served it and him  
 ‘ no better.’

THE author of the *display of tyranny*  
 begins his remarks upon the trial of this  
 good woman thus. ‘ Were my pen, *says*

Part II.

p. 159.

‘ *he*, qualified to represent the due charac-  
 ‘ ter of this *excellent* woman, it would  
 ‘ be readily granted, that she stood most  
 ‘ deservedly entitled to an eternal monu-  
 ‘ ment of honour, in the hearts of all sin-  
 ‘ cere



‘ cere lovers of the *reformed* religion. All  
‘ true christians, though in some things  
‘ differing in persuasion with her, found  
‘ in her a universal charity, and sincere  
‘ friendship, as is well known to many  
‘ here, and also to a multitude of the  
‘ *Scotch* nation, ministers and others, who  
‘ for conscience sake were thrust into *exile*  
‘ by *prelatick* rage. These found in her  
‘ a most refreshing refuge. She dedicated  
‘ herself with unwearied industry to pro-  
‘ vide for their supply and support; and  
‘ therein I do incline to think, she out-  
‘ stripped every individual person (if not  
‘ the whole body of *Protestants*) in this  
‘ great city. Hereby she became expo-  
‘ sed to the implacable fury of the *bloody*  
‘ *Papists*, and those *blind tools* who co-  
‘ operated to promote their accursed de-  
‘ signs; and so there appeared little diffi-  
‘ culty to procure a *jury*, as there were  
‘ well-prepared *judges*, to make her a *sa-*  
‘ *crifice*, as a traitor, to *holy church*.’

THE prosecution of the dissenters was still carried on with all imaginable severity, and great were the oppressions of those who frequented the separate meetings in several counties, and all the neighbouring villages about *London*. The justices, and confiding clergy, were equally diligent in their several parishes. Injunctions were sent

out from several of the bishops under the seal of their offices, requiring all church-wardens to present such as did not come to church, nor receive the sacrament at *Easter*.<sup>\*</sup> And the *juries* at the assizes gave it as their opinion, that the *Dissenters* should be effectually prosecuted. ‘ But the scandalous villanies and perjuries of the informers, says Mr. *Neal*, made wise men begin to abhor the trade; however, so terrible were the times, that many families and ministers removed with their effects to *New-England*, and other plantations in *America*.’

SWARMS of *Jesuits*, and regular priests, were sent for from abroad; *Jesuits* schools,

*Hist.*  
*Purit.*  
Vol. IV.  
p. 545.

\* The Rev. Dr. *Calamy*, in the life of Mr. *John Howe*, p. 160, records this passage of him. ‘ Are all fit to approach the sacred table, whom the fear of ruin, or hope of gain, may bring thither? We tremble to think of the exclusive sacramental test, brought down as low as the keeper of an alehouse. We cannot but often remember with horror, what happened *three* or *four* years ago. A man that led an ill life, but frequented the church, was observed not to come to the sacrament, and pressed by the officers to come; he yet declined, knowing himself unfit. At length, being threatened and terrified, he came; but said to some present at the time of the solemn action, that he came only to avoid being undone, and took them to witness, that what he there received, he took only as common bread and wine, not daring to receive them as the body and blood of Christ. ’Tis amazing, says he, that among christians, so venerable an institution should be prostituted to the serving of so mean purposes, and so foreign to its true end.

and

and other seminaries, were set up in *London*, and the country; *mass-houses* were erected in the most considerable towns; *four Roman Catholick* bishops were consecrated in the royal chapel, and exercised their functions, under the character of *vicars apostolical*; their regular clergy appeared at *Whitehall* and *St. James's* in their habits, and were unwearied in their attempts to seduce the common people. The way to preferment, was to be a *catholick*, or to declare for the prerogative; for all state-affairs were managed by such men.

THIS opened the eyes of many of the clergy, and put them upon preaching against the *popish* doctrines, that they might recover the people, who were running from them, and rescue the *protestant* religion from the dangers their own follies had brought it into.

THE clergy, by preaching and writing zealously against *popery*, broke all measures between the king and the church of *England*; and each party now courted the *non-conformists* for their auxiliaries, whom they had been persecuting and destroying for so many years.

HIS majesty now resolved to introduce Burnet, an *universal toleration*, in despite of the p. 715. church of *England*, and at their expence. The cruelty of the church of *England* was his common subject of discourse. He reproached them for their violent persecu-

tion of the Dissenters ; and said, he had intended to set on foot a *toleration* sooner, but that he was restrained by some of them who had treated with him, and had undertaken to shew favour to the *Papists*, provided they might be still suffered to vex the Dissenters ; and he named the very men, though they thought fit afterwards to deny it. But how far the fact is probable, must be left with the reader.

IT being thought impracticable to obtain a *legal toleration* in the present circumstances of the nation, his majesty determined to attempt it by the *dispensing power*, and so new model'd his judges, serjeants, and privy-council, that *eleven* of the *twelve* judges gave it as their opinion ;

1. THAT the laws of *England* were the king's laws.

2. THAT it is an inseparable branch of the prerogative of the kings of *England*, as of all other sovereign princes, to dispense with all *penal* laws on particular cases, and on particular occasions.

3. THAT of these reasons and necessity, the king is sole judge.

4. THAT this is not a trust now invested in, and granted to the present king ; but the ancient remains of the sovereign power of the kings of *England*, which was never yet taken from them, nor can be.

THE king having thus obtained of the judges their opinion, that he might *dispense* with



*dispense* with the *penal laws*. In consequence of this decision, the *Papists*, with the king's permission, set up every where in the kingdom, the free and open exercise of their religion; and he summoned his council, and told them it was his intention to publish a *declaration* for *liberty of conscience*. He grounded his resolution on his observing, that the endeavours to establish an *uniformity* in the *four* preceding reigns, had proved ineffectual, and been very prejudicial to the nation. That besides, it was his opinion, as most suitable to the principles of christianity, *that no man should be prosecuted for conscience sake*; for he thought conscience should not be forced. The council approved of this resolution, and magnified extremely the king's indulgence to his subjects; and the *declaration of liberty of conscience* was there-

*Liberty  
of consci-  
ence de-  
clared*

upon published in the year 1687. It is not strange that the *non-conformists*, who had hitherto been treated with so much rigour, should at first think themselves happy in a deliverance from persecution: and for this reason addresses of thanks, from the several sects, were presented to the king for his declaration.

An. 1687.

THE *Baptists*, who had been the greatest and longest sufferers, having had experience of the *three* different establishments, which had been set up in this kingdom, and felt the smart of the mild-

ness of their several powers, led the way; the *Quakers* followed; next came the *Independents*; and lastly the *Presbyterians*.

Now, says Dr. *Nichols*, the lay *non-conformists*, from all parts of the nation, send up addressees to the king, signed with their own hands, full of the most submissive flattery.

*Vind. of  
the Dissent.*  
p. 271.

To whom Mr. *Peirce* answered, ‘ It is natural enough to all men to be complaisant and obliging to such as shew kindness to them. Our princes have had experience of this in the church of *England*, who have complimented them with as submissive a flattery as ever the Dissenters did. They not only set the Dissenters an example, by their mean cringing to the two *popish* brothers in the last reign, after they had severely reflected on our side for what was done in king *James’s* time, they, in defiance to all modesty, renewed their old practice in presenting scandalous addressees, stuffed with fulsome flattery, and promises of unreserved obedience; and that at a time when the nation seems to have been in as much danger as ever. Indeed the Dissenters are easy to be won upon by kindness, as the churchmen themselves have reason to acknowledge; and would have had much more, if they could have ever found in their hearts to have acted  
‘ friendly

‘ friendly towards them, when they were  
‘ not themselves in any distress.’

IT is not to be doubted, but every one clearly saw, that king *James's* aim, in this *declaration of liberty of conscience*, was to establish the *popish* religion upon the ruins of the *protestant*. For how could it be supposed that the king, from a violent persecutor, should at once become a friend to the Dissenters? or what assurance could there be, that his promises to the *non-conformists* would be better kept than those he had made to the church of *England*? And if there were *non-conformists* who thought themselves obliged to express their gratitude to the king's *declaration* by flattering addresses; there were likewise bishops, who with much less foundation prevailed with their clergy to send addresses of thanks to the king, as for a signal favour to the church of *England*.

Dr. *Welwood*, in his *memoirs* observes, *Memoirs,*  
‘ That the *Romish cabal* began to play their *p. 168.*  
‘ popular engine, and which was likely to  
‘ do most execution, by weakening the na-  
‘ tional established church, and dividing  
‘ *Protestants* among themselves, when in  
‘ the mean time the *Roman Catholics*  
‘ were to be the only gainers. This was  
‘ disguised under the specious names of  
‘ *liberty of conscience*; and the very same  
‘ party that advised this *toleration*, were  
‘ they that had pushed on all the severities

‘ against the *protestant* Dissenters in the  
 ‘ former reign, with design to widen the  
 ‘ breach between them and the church of  
 ‘ *England*, and to render the first more  
 ‘ willing to swallow the bait of *toleration*,  
 ‘ whenever it should be offered to them.  
 ‘ They gained in a great part their end ;  
 ‘ for the Dissenters were not so fond of  
 ‘ persecution and ill usage, as to refuse a  
 ‘ liberty that was frankly offered them,  
 ‘ which neither their prayers nor their tears  
 ‘ could obtain before. Nor did they think  
 ‘ it good manners to enquire too narrow-  
 ‘ ly how that liberty came about, as long  
 ‘ as they were sheltered thereby from the  
 ‘ oppressions they lay under.’

NOTWITHSTANDING the long, tedious,  
 and expensive sufferings of the *non-confor-*  
*mists*, of whom near *ten thousand* perished  
 in stinking goals and dungeons, and not  
 much less than *twenty millions* in goods,  
 chattels, &c. violently extorted from them ;  
 yet their numbers did not decrease, but,  
 through the providence of God, rather in-  
 creased, and became so formidable, (tho’  
 not to be compared with those of the esta-  
 blishment, or the *Tories* and *Roman Ca-*  
*tholicks*) as to become a *ballance*, and ca-  
 pable of turning the scale on either side,  
 according as they should throw in their  
 weight. This is apparently evident, be-  
 cause both parties strove to engage them

on



on their side in the quarrel now between the king and the clergy of *England*.

THE king began to care for the *non-con-* Page 672.  
*formists* ‘ all on a sudden, *says bishop Bur-*  
‘ net. The churchmen were disgraced,  
‘ and the Dissenters in high favour. Lord  
‘ chief justice *Herbert* went the *Western*  
‘ circuit after *Jefferies*, who was now  
‘ made lord chancellor; and all was grace  
‘ and favour to them; their former suffer-  
‘ ings were much reflected upon, and pi-  
‘ tied; every thing was offered that might  
‘ alleviate them: their ministers were en-  
‘ couraged to set up their conventicles,  
‘ which had been discontinued, or held  
‘ very secretly *four* or *five* years; intima-  
‘ tions were given every where, that the  
‘ king would not have them, or their  
‘ meetings, disturbed.

‘ THE Dissenters being now made easy, *Hist.*  
‘ *says Mr. Neal*, it was resolved to turn *Purit.*  
‘ the artillery of the prerogative against *Vol. IV.*  
‘ the church, and make them feel a little *p. 557.*  
‘ of the smart they had given others; the  
‘ king and his priests were thoroughly en-  
‘ raged with their oppositions to the court,  
‘ and therefore appointed commissioners  
‘ all over *England* to enquire what money  
‘ had been raised; or what goods had  
‘ been seized by distress on Dissenters, or  
‘ prosecutions for recusancy, and not  
‘ brought to account in the exchequer.  
‘ In the *Gazette* of *March 5, 1687.* it  
‘ was

‘ was advertised, that the commissioners  
‘ appointed to examine into the losses of  
‘ Dissenters and Recusants, within the se-  
‘ veral counties of *Gloucester, Worcester,*  
‘ and *Monmouth*, were to hold their ses-  
‘ sions for the said counties, at the places  
‘ therein mentioned. Others were ap-  
‘ pointed for the counties of *Middlesex,*  
‘ *Essex*, &c. to enquire what money or  
‘ goods had been taken or received for any  
‘ matters relating to religion since *Sept. 29,*  
‘ *1677.* in any of the counties for which  
‘ they were named. They were to re-  
‘ turn the names of all persons who had  
‘ seized goods, or received money. The  
‘ parties themselves, if alive, was obliged  
‘ to appear, and give account ; and if dead,  
‘ their relations were to appear before the  
‘ commissioners for them. This, *says*  
‘ *Mr. Neal*, struck terror into the whole  
‘ tribe of *informers*, the confiding justices,  
‘ and others, who expected now to be  
‘ ruined. But, *says Dr. Calamy*, the  
‘ *protestant* Dissenters generously refused to  
‘ appear against their enemies, upon assu-  
‘ rances given by leading persons, both of  
‘ clergy and laity, that no such methods  
‘ should be used for the future. But if  
‘ this enquiry had proceeded, and the *Dis-*  
‘ senters all over *England* had come into  
‘ it, a black and fraudulent scene would  
‘ have been opened, which now will be  
‘ concealed.

BISHOP *Burnet* says, ‘ The king or- *Page 715.*  
 ‘ dered them to enquire into all vexatious  
 ‘ suits, into which the Dissenters had been  
 ‘ brought in the spiritual courts, and into  
 ‘ all the compositions they had been forced  
 ‘ to make, to redeem themselves from fur-  
 ‘ ther trouble, which, as was said, would  
 ‘ have brought to light a scandalous dis-  
 ‘ covery of all the ill practices of those  
 ‘ courts; for the use that many who be-  
 ‘ long to those courts, had made of the  
 ‘ laws with relation to the Dissenters, was,  
 ‘ to draw presents from such as could  
 ‘ make them, threatening them with a  
 ‘ process in case they failed to do that, and  
 ‘ upon doing it, leaving them at full liber-  
 ‘ ty to neglect the laws as much as they  
 ‘ pleased. The commissions subsisted till  
 ‘ the revolution: and it was hoped, *says*  
 ‘ *his Lordship*, that this would have anima-  
 ‘ ted the Dissenters to turn upon the clergy  
 ‘ with some of that fierceness, with which  
 ‘ they themselves had been lately treated.’

BUT, says Mr. *Neal*, ‘ they made no *Hist.*  
 ‘ advantage of the disposition of the court, *Purit.*  
 ‘ nor of the opportunity that was put into *Vol. IV.*  
 ‘ their hands, of making reprisals on their *P. 558.*  
 ‘ adversaries; which shews the truly ge-  
 ‘ neros and christian spirit of those con-  
 ‘ fessors for religion, and deserved a more  
 ‘ grateful acknowledgment.’

THE king, to humble the clergy, by  
 the advice of *Jefferies*, erected a *new eccle-*  
*siastical*

*fiastical commission.* And being not willing to rely on the fashionable doctrines of *passive obedience and non-resistance*, which had been preached up for above *twenty years*, as the unalterable doctrines of the church of *England*, resolved to augment his standing forces to *fifteen thousand* men, and ordered his army to encamp upon *Blackheath*, under the command of the earl of *Feversham*, to awe the city, and to be at hand upon any emergency.

ALL things being now ready to attack the church of *England* in form, he begins with making an example of some of their leading divines, and suspends the bishop of *London*, for refusing to suspend Dr. *Sharp* according to his order.

THEN he invaded the privileges of the university of *Cambridge*, and suspended Dr. *Peachel*, the vice-chancellor thereof; and soon after deprived *twenty five* of the fellows of *Magdalen-College* at *Oxford*, for refusing to sign a submission to Dr. *Parker*, bishop of *Oxford*, the new president, put in by the *new ecclesiastical commission*. *Parker* died soon after, and one of the *popish* bishops was, by *mandamus*, chosen president in his place. Which inflamed the church-party so far, that they sent pressing messages to the prince of *Orange*, desiring him to espouse the cause of the church, and break with the king, if he would not redress their grievances.

‘ THUS,



‘ THUS, *says bishop Burnet*, the very *Page 701.*  
 ‘ first beginnings of resistance to king  
 ‘ *James* came from that very university,  
 ‘ who but *four* years before had pronoun-  
 ‘ ced this doctrine *damnable*, by a solemn  
 ‘ decree; and from those very men, who  
 ‘ were afterwards king *William’s* most  
 ‘ bitter enemies.

‘ BUT the wider and more desperate *Hist.*  
 ‘ the war was, *says Mr. Neal*, between *Purit.*  
 ‘ the king and the church, the more ne- *Vol. IV.*  
 ‘ cessary did both parties find it to shew *p. 563.*  
 ‘ kindness to the Dissenters. For this  
 ‘ purpose his majesty sent agents among  
 ‘ them, offering them the royal favour,  
 ‘ and all manner of encouragement, if  
 ‘ they would concur with his majesty, in  
 ‘ *abrogating* the *penal laws* and *test*. He  
 ‘ invited some of their ministers to court,  
 ‘ and pretended to consult them in the  
 ‘ present *crisis*. The clergy at the same  
 ‘ time prayed and entreated the Dissenters  
 ‘ to appear on their side, and stand by the  
 ‘ establishment; making large promises of  
 ‘ favour and brotherly affection, if ever  
 ‘ they got out of their troubles.’

A pamphlet was writ by the marquis of  
*Hallifax*, and published by advice of some  
 of the most eminent dignitaries of the  
 church, and dispersed all over *England*,  
 intitled, *A letter to a Dissenter, upon oc-*  
*casion of his majesty’s late gracious decla-*  
*ration of indulgence.* It begins with say-  
 ing,

ing, ‘ That churchmen are not surprized,  
 ‘ nor provoked, at the Dissenters accept-  
 ‘ ing the offers of ease from the late hard-  
 ‘ ships they lay under ;’ and further tells  
 them, thus ; ‘ You have formerly very  
 ‘ justly blamed the church of *England* for  
 ‘ going too far in her compliance with the  
 ‘ court ;’ and declares, ‘ the church is now  
 ‘ convinced of its error, in being too se-  
 ‘ vere to you ; the next *parliament* will be  
 ‘ gentle to you ; the next heir is bred in a  
 ‘ country famous for indulgence ; there is  
 ‘ a general agreement of thinking men,  
 ‘ that we must no more cut our selves off  
 ‘ from foreign *Protestants*, but enlarge our  
 ‘ foundations ; so that all things conspire  
 ‘ to give you ease and satisfaction.’

WHEN Dr. *Loyd*, bishop of *St. Asaph*,  
 passed through *Oswestry*, in *Shropshire*,  
 he sent for Mr. *James Owen*, the dissent-  
 ing minister, and ventured to acquaint  
 him with the secret of the prince of  
*Orange’s* invitation by some great persons,  
 together with himself ; and he freely ex-  
 pressed his hope that the *protestant* dissen-  
 ters would readily concur in promoting the  
 common interest ; ‘ \* For you and we are  
 ‘ brethren, says he ; we have, indeed, been  
 ‘ angry brethren, but we have seen our  
 ‘ folly, and are resolved, if we ever have  
 ‘ it in our power, to shew that we will  
 ‘ treat you as brethren.’

\* Dr. *Calamy’s* Cont. Ded. p. 91.

ARCHBISHOP *Sancroft*, in the circular letter which he sent to the clergy of his province, exhorted them to cultivate a good correspondence with the dissenters. The *eleventh article*, of his letter, hath these words ; ‘ \* That they, *viz.* the clergy, should walk in wisdom towards them, who are not of our communion ; and if there be in their parishes any such, that they neglect not frequently to converse with them in the spirit of meekness, seeking, by all good ways and means, to gain and win them over to our communion ; more especially in that they have a tender regard to our *brethren* the *protestant* dissenters ; that upon occasion offered, they visit them at their houses, and receive them kindly at their own ; and treat them fairly where-ever they meet them ; persuading them, if it may be, to a full compliance with our church, or, at least, *that whereunto we have already attained, we may all walk by the same rule, and mind the same things ;* and, in order thereunto, that they take opportunity of assuring and convincing them, that the bishops of this church are really and sincerely irreconcilable enemies to the errors, superstition, idolatries and tyrannies of the church of *Rome* ; and that the very unkind jealousies which some have had of us to the

\* *Calamy's abridgment*, p. 385.

‘ contrary, were altogether groundless.  
 ‘ And, in the last place, that they warm-  
 ‘ ly and affectionately join us in daily fer-  
 ‘ vent prayers to the God of peace, for  
 ‘ an universal blessed union of all reformed  
 ‘ churches at home and abroad, against  
 ‘ our common enemy.’

BISHOP *Burnet* \* tells us, it was often said, That if ever God should deliver them out of the present distress, they would keep up their domestic quarrels no more, which were so visibly, and yet artfully managed by our adversaries, as to make us devour one another.

AGAIN, I do assure you, and I am certain I have the best grounds in the world for my assurance, says one †, that the bishops, when the happy opportunity shall offer itself, will let the *protestant* dissenters find, that they will be better than their word given in their famous petition.

REMARKABLE are the words of another reverend divine on the same occasion.  
 ‘ § The bishops have, under their hands  
 ‘ declared their dispositions to come to a  
 ‘ temper in matters of conformity, and  
 ‘ there seems to be no doubt of their sin-  
 ‘ cerity.—If ever God brings us into a  
 ‘ settled state, out of the storms into which  
 ‘ our passions and folly, as well as the

\* P. 716. † *Calamy*, p. 386. § *Apol. for the church of Eng. Calamy*, p. 426.



‘ treachery of others, has led us, it can-  
 ‘ not be imagined, that the bishops will  
 ‘ go off from those moderate resolutions  
 ‘ which they have now declared; and  
 ‘ they continuing firm, the weak and in-  
 ‘ discreet passions of any of the inferior  
 ‘ clergy must needs vanish — And I  
 ‘ will boldly say, that if the church of  
 ‘ *England*, after she is got out of this  
 ‘ storm, will return to hearken to the  
 ‘ peevishness of some four men, she will  
 ‘ be abandoned both of God and man,  
 ‘ and will set heaven and earth against her.  
 ‘ The nation sees too clearly, how dear  
 ‘ the dispute about *conformity* has cost us,  
 ‘ to stand upon such *punctilio’s*; and those  
 ‘ in whom our deliverance is wrapt up,  
 ‘ judge too right, that ever they will be  
 ‘ priest-ridden in this point. — And, if  
 ‘ any argument was wanting to conclude  
 ‘ the certainty of this point, the wise and  
 ‘ generous behaviour of the main body of  
 ‘ the *dissenters* in this present juncture, has  
 ‘ given them so just a title to our friend-  
 ‘ ship, that we must resolve to set all the  
 ‘ world against us, if we can ever forget  
 ‘ it; and if we do not make them all the  
 ‘ returns of ease and favour, when it is  
 ‘ in our power.’

THUS you may see the many and strong  
 assurances of favour, given by the church  
 party in distress, to the *non-conformists*; all

which, in a few months, says Mr. Neal, vanished into smoak.

KING *James* being flattered with the gaudy charms of absolute power, and the empty merit of restoring the *popish* religion, drove on without controul, till at last he forced the people of *England* upon an inevitable necessity of calling in the prince of *Orange*, to retrieve the expiring liberties of their country; who put to sea Nov. 1. and after a remarkable passage, in which the wind chopt about almost miraculously in his favour, landed at *Torbay* Nov. 5, with about *fourteen thousand men*, without meeting the king's fleet, which was out at sea, in order to intercept them. Soon after his highness landed, the body of the nation discovered their inclinations so evidently, that the king lost both head and heart at once. And having sent the queen with the *pretended* prince of *Wales* to *France*, he caused the writs for calling a *new parliament* to be burned, and the great seal to be thrown into the *Thames*; then attempting to leave the kingdom, he was seized at *Feverham*, and prevailed with to return back to *London*. But when the prince of *Orange* resolved to come to *Whitehall*, and sent his majesty a message, that he thought it not consistent with the peace of the city, and for the kingdom, for both of them to be there together; his majesty retired a second time to *Roche-*  
*ster,*

ster, with the prince's consent, and after a week's stay in that place, went away privately in a vessel to *France*.

UPON the departure of the king, there was an *Inter-regnum*; but of such a nature, says *Rapin* \*, as the like had never been known in *England*. At length, after many long debates, the lords agreed with the commons, that king *James* had abdicated the government; and that the throne was thereby become *vacant*. '† This great step being made, the next thing to be debated was, who should fill the vacant throne. The marquiss of *Hallifax* moved, that the crown should be given to the prince of *Orange* alone, and to the two princesses after his death; but he was not seconded.—It was readily agreed, that the princess of *Orange* should be placed on the throne; but the question was, whether the prince should be king of himself, or as husband of the princess? Upon this, parties began to be formed in both houses. Mean while, as the princess was detained in *Holland* by the frost, and by contrary winds after the thaw, the earl of *Danby* sent one over to the princess, with an account of the present state of the debate, and to tell her, that if she desired it, he did not doubt, but he should be able to carry it, for setting her alone upon the

\* Hist. of Eng. Vol. II. p. 783.

† Ib. 793.

‘ throne. The princess answered, she was  
 ‘ the prince’s wife, and would never be  
 ‘ other, than what she would be in con-  
 ‘ junction with him, and under him; ad-  
 ‘ ding, she would take it very ill, if any,  
 ‘ under a pretence of their care for her,  
 ‘ would set up a divided interest between  
 ‘ her and the prince. Not content with  
 ‘ this, she sent the lord *Danby*’s letter, and  
 ‘ her answer to the prince; and thereby  
 ‘ broke all the measures of those, who  
 ‘ wished to create a misunderstanding or  
 ‘ jealousy between them. The earl of  
 ‘ *Danby* received not the least mark of dis-  
 ‘ pleasure from the prince of *Orange*, who  
 ‘ continued still to employ and trust  
 ‘ him.

‘ AT last, *both* houses agreed, and voted  
 ‘ severally, that the prince and princess of  
 ‘ *Orange*, should be king and queen of  
 ‘ *England*; but that the sole and full re-  
 ‘ gal power, should be in the prince only,  
 ‘ in the name of both.’

ON the 12th of *February*, the princess  
 of *Orange* arrived at *London*, and seemed  
 very well pleased with what had been re-  
 solved; that the administration of the go-  
 vernment should be in the prince only,  
 in the name of both. Thus the strict union  
 between the prince and princess, broke the  
 measures of such as hoped to create a mis-  
 understanding between them, in order to  
 serve their old master.



THE next day, the prince and princess of *Orange* being seated on two large chairs, under a canopy of state in the banqueting-house, *both houses* of the *convention* waited upon them, in a full body, to offer them the crown.

AFTER the reading of a *declaration* \* of the lords spiritual and temporal, and commons assembled in *parliament*, the marquis of *Hallifax*, speaker of the house of lords, made a solemn tender of the crown to their highnesses, in the name of both houses; whereupon the prince of *Orange* returned the following answer:

*My lords and gentlemen,*

‘ THIS is certainly the greatest proof  
 ‘ of the trust you have in us that  
 ‘ can be given, which is the thing that  
 ‘ makes us value it the more; and we  
 ‘ thankfully accept what you have offered.  
 ‘ And as I had no other intention in coming  
 ‘ hither, than to preserve your religion,  
 ‘ laws, and liberties, so you may  
 ‘ be sure, that I shall endeavour to support  
 ‘ them; and shall be willing to concur  
 ‘ in any thing that shall be for the  
 ‘ good of the kingdom; and to do all that  
 ‘ is in my power, to advance the welfare  
 ‘ and glory of the nation.’

\* *Rapin*, p. 795.

*The HISTORY of the*

THE same day, the prince and princess were proclaimed king and queen of *England, Scotland, France, and Ireland*, by the names of WILLIAM and MARY, to the inexpressible joy of the people.

THUS by concurring accidents and surprising circumstances, ended the short and unhappy reign of king *James II.* and with him the male line of the royal house of *Stuarts*; succeeded by the glorious revolution, brought about under the conduct of king *William III.* of immortal memory : Of whom it has been very justly said, ‘ He was the asserter of liberty, the deliverer of nations, the support of the *Empire*, the bulwark of *Holland*, the preserver of *Britain*, the reducer of *Ireland*, and the terror of *France*.

‘ His thoughts were wise and secret, his  
‘ words few and faithful, his actions many  
‘ and heroic, his government without ty-  
‘ ranny, his justice without rigour, and his  
‘ religion without superstition.

‘ HE was magnanimous without pride,  
‘ valiant without violence, victorious with-  
‘ out triumph, active without weariness,  
‘ cautious without fear, and meritorious  
‘ without thanks.

King, queen, prince, potentate, the world  
(ne'er saw,

*' So wise, just, honest, valiant as Nassau*

*He*

‘ *He was; but words are wanting to say what,*  
‘ *Say all that’s great and good, and he was*  
‘ *that.*’

THERE was, at this time, *two parties* in the church of *England*; both joined to carefs the dissenters, in order to obtain them to side with them; a task that carried in itself no apparent difficulty, because they were at a greater distance, and much more reformed from *popery* than themselves. And he that does not think the low-church clergy meant honestly, and designed to be as good as their word, hardly deserves to be ranked amongst rational creatures. But there was *another party* that lay behind the curtain, and meant no more by their protestations of favour and friendship to the dissenters, than to get themselves out of trouble: And though they renounced the doctrine of *non-resistance* to serve their own turn, yet when that was done, they retreated, and would have become as cruel persecutors as before. These were enemies to the *glorious revolution*; and when our glorious deliverer had done their work, they would have sent him back from whence he came. And these were afterwards justly distinguished by the names of *Non-jurors*, *Jacobites*, and *High-fliers*, whose numbers were greater than the low-church clergy imagined. They prevailed in convocation, intimidated the

friends of liberty and charity, and have been the *pest* of the kingdom ever since.

I CANNOT pass this glorious, and never-to-be-forgotten year, without mentioning some few things, which set forth the sense the nation then had of this mighty *monarch*. And the rather, because that *pestilent* party who opposed him, have ever since been endeavouring to undermine the glorious settlement of the *protestant succession*, by which he secured to us our civil and religious liberties. And I hope my readers will not deem it (tho' I must confess, it is somewhat foreign to the history I am writing) an impertinent digression; because all attempts made by that *restless factious* party, to undermine the *protestant* interest in this kingdom, are against the *English Baptists*, inasmuch as they now share in common with all the other *protestant* parties in this kingdom, and join with the other dissenters in their publick civil administrations.

*The bishop and clergy, and dissenting ministers of London's address.*

THE first thing then I shall mention is, the humble application of the pious and noble prelate *Henry* lord bishop of *London*, with the reverend clergy of the city, and some of the dissenting ministers in it, made to him, when prince of *Orange*, Nov. 21, 1688.

‘ He declared in excellent words \*, that

\* A sixth collect. of papers relating to the present juncture of affairs in *England*, 1688. p. 17.

they



‘ they came to pay him their humble duties, and most grateful respects, for his very great and most hazardous undertaking for their deliverance, and the preservation of the *protestant* religion, with the antient laws and liberties of this nation. He addeth, that they gave up daily many thanksgivings to Almighty God, who had hitherto been graciously pleased so wonderfully to preserve his person, and prosper and favour his good design. And they promised the continuance of their ferventest prayers to the same God, and all concurrent endeavours in their circumstances, for the promoting yet further that work, which was so happily begun; and also for the perfecting of it, not only in this kingdom, but in other christian kingdoms. He likewise suggested to the good prince, that some of the dissenting ministers, and *their brethren*, were there present; who, having the same sense of his coming hither with themselves, had joined themselves with them, by him, to render him their humblest and most grateful acknowledgements.’

‘ His highness was pleased to declare, that he thanked them for their attendance, and acquainted them very briefly with the chiefest ends of his difficult and chargeable expedition: That indeed it was to preserve and secure the *protestant* religion;

‘ religion; (his own religion, and their  
 ‘ religion) and assuring them, he should  
 ‘ not think any thing, not life itself, too  
 ‘ dear to hazard, in promoting and per-  
 ‘ fecting so good a work. Also he offered  
 ‘ up with great devotion, his solemnest ac-  
 ‘ knowledgments to Almighty God for  
 ‘ his presence with him, and blessing upon  
 ‘ his endeavours and arms hitherto; and  
 ‘ asked the continuance of all their prayers  
 ‘ to God for him.’

*The nobili-  
 ty, gentry,  
 and com-  
 monalty’s  
 engage-  
 ment at  
 Exeter.*

AND so sensible was the nation in ge-  
 neral of the danger they were in, that the  
 nobility, gentry, and commonalty, met at  
*Exeter*, enter’d into an engagement to as-  
 sist the prince of *Orange*, in the defence  
 of the *protestant* religion, laws, and liber-  
 ties of the people of *England*, *Scotland*, and  
*Ireland*, as followeth, *viz.* \*

‘ WE do engage to Almighty God, and  
 ‘ to his highness the prince of *Orange*,  
 ‘ and with one another, to stick firm to  
 ‘ this cause, and to one another, in the  
 ‘ defence of it, and never to depart from  
 ‘ it, until our religion, laws and liberties  
 ‘ are so far secured to us in a *free parlia-*  
 ‘ *ment*, that we shall be no more in dan-  
 ‘ ger of falling under *popery* and slavery.  
 ‘ And whereas we are engaged in the com-  
 ‘ mon cause, under the protection of the  
 ‘ prince of *Orange*, by which means his  
 ‘ person may be exposed to danger, and

\* *Second collect.* p. 27.

' to the desperate and cursed designs of  
 ' *Papists*, and other bloody men; we do  
 ' therefore solemnly engage to God and  
 ' to one another, that if any such attempts  
 ' be made upon him, we will pursue not  
 ' only those that made them, but all their  
 ' adherents, and all we find in arms a-  
 ' gainst us, with the utmost severity of  
 ' just revenge in their ruin and destruc-  
 ' tion; and that the executing any such  
 ' attempt (which God of his infinite mer-  
 ' cy forbid) shall not deprive us from pur-  
 ' suing this cause which we do now under-  
 ' take, but that it shall encourage us to  
 ' carry it on with all the vigour that so  
 ' barbarous an approach shall deserve.

*The declaration of the nobility, gentry, and  
 commonalty, at the rendezvous at Not-  
 tingham, Nov. 22, 1688.\**

' WE the nobility, gentry, and com-  
 ' monalty of these *northern* counties, as-  
 ' sembled together at *Nottingham*, for the  
 ' defence of the laws, religion and pro-  
 ' perties, according to those free-born li-  
 ' berties and privileges descended to us  
 ' from our ancestors, as the undoubted  
 ' birth-right of the subjects of this king-  
 ' of *England*, (not doubting but the in-  
 ' fringers and invaders of our rights will  
 ' represent us to the rest of the nation, in  
 ' the most malicious dress they can put

*The decla-  
 ration of  
 the nobili-  
 ty, gentry,  
 and com-  
 monalty at  
 Notting-  
 ham.*

\* *Second collect. p. 29.*

‘ upon us) do here unanimously think it  
 ‘ our duty, to declare to the rest of our  
 ‘ *protestant* fellow-subjects, the grounds  
 ‘ of our present undertaking.

‘ WE are by innumerable grievances  
 ‘ made sensible, that the very fundamen-  
 ‘ tals of our religion, liberties and proper-  
 ‘ ties, are about to be rooted out by our  
 ‘ late *jesuitical* privy-council, as hath been  
 ‘ of late too apparent.

‘ 1. BY the king’s dispensing with all  
 ‘ the establish’d laws at his pleasure.

‘ 2. BY displacing all officers out of all  
 ‘ offices of trust and advantage, and pla-  
 ‘ cing others in their room that are known  
 ‘ *Papists*, deservedly made incapable by  
 ‘ the established laws of our land.

‘ 3. BY destroying the charters of most  
 ‘ corporations in the land.

‘ 4. BY discouraging all persons that are  
 ‘ not *Papists*, preferring such as turn to  
 ‘ *popery*.

‘ 5. BY displacing all honest and con-  
 ‘ scientious judges, unless they would,  
 ‘ contrary to their consciences, declare  
 ‘ that to be law which was meerly arbi-  
 ‘ trary.

‘ 6. BY branding all men with the name  
 ‘ of *rebels*, that but offered to justify the  
 ‘ laws in a legal course against the arbi-  
 ‘ trary proceedings of the king, or any of  
 ‘ his corrupt ministers.

‘ 7. BY



‘ 7. BY burthening the nation with an  
‘ army to maintain the violation of the  
‘ rights of the subjects.

‘ 8. BY discountenancing the establish-  
‘ ed reformed religion.

‘ 9. BY forbidding the subjects the be-  
‘ nefit of petitioning, and construing them  
‘ *libellers*; so rendering the laws a nose  
‘ of wax, to serve their arbitrary ends.  
‘ And many more such like, too long here  
‘ to enumerate.

‘ WE being thus made sadly sensible of  
‘ the arbitrary and tyrannical government,  
‘ that is, by the influence of *jesuitical*  
‘ counsels coming upon us, do unani-  
‘ mously declare; that not being willing  
‘ to deliver our posterity over to such a  
‘ condition of *popery* and slavery, as the  
‘ aforefaid oppressions inevitably threaten;  
‘ we will, to the utmost of our power,  
‘ oppose the same, by joining with the  
‘ prince of *Orange*, (whom we hope God  
‘ Almighty hath sent to rescue us from the  
‘ oppressions aforefaid) will use our utmost  
‘ endeavours for the recovery of our almost  
‘ ruined laws, liberties and religion. And  
‘ herein we hope all good *protestant* sub-  
‘ jects will, with their lives and fortunes,  
‘ be assistant to us, and not be bug-bear-  
‘ ed with the opprobrious terms of *rebels*,  
‘ by which they would fright us, to be-  
‘ come perfect slaves to their tyrannical  
‘ insolencies and usurpations; for we assure  
‘ our

‘ our selves, that no rational and unbiass’d  
 ‘ person will judge it *rebellion* to defend  
 ‘ our laws and religion, which all our  
 ‘ princes have sworn at their coronations:  
 ‘ which oath, how well it hath been ob-  
 ‘ served of late, we desire a *free parliament*  
 ‘ may have the consideration of.

‘ WE own it *rebellion*, to resist a king  
 ‘ that governs by law: but he was always  
 ‘ accounted a tyrant, that made his will  
 ‘ the law; and to resist such a one, we  
 ‘ justly esteem no *rebellion*, but a necessary  
 ‘ defence. And in this consideration, we  
 ‘ doubt not of all honest mens assistance;  
 ‘ and humbly hope for, and implore the  
 ‘ great God’s protection, that turneth the  
 ‘ hearts of his people as pleaseth him best;  
 ‘ it having been observed, that people can  
 ‘ never be of one mind without his inspi-  
 ‘ ration, which hath in all ages confirm-  
 ‘ ed that observation, that *vox populi est*  
 ‘ *vox Dei*.

‘ THE present restoring of charters, and  
 ‘ reversing the oppressing and unjust judg-  
 ‘ ment given on *Magdalen-college fellows*,  
 ‘ is plain, are but to still the people, like  
 ‘ plumbs to children, by deceiving them  
 ‘ for a while; but if they shall by this  
 ‘ stratagem be fooled till this present storm  
 ‘ that threatens the *Papists* be past, as  
 ‘ soon as they shall be resettled, the for-  
 ‘ mer oppression will be put on with  
 ‘ greater rigour. But we hope, *in vain*

' is the net spread in the sight of the birds.

' For,

' 1st, THE *Papists* old rule is, That  
' faith is not to be kept with hereticks, as  
' they term *Protestants*; though the *po-*  
' *pish* religion is the greatest of heresy.  
' And 2dly, Queen *Mary's* so ill observing  
' her promises to the *Suffolk* men, that  
' helped her to her throne. And above  
' all, 3dly, The *Pope's* dispensing with the  
' breach of oaths, treaties, or promises at  
' his pleasure, when it makes for the ser-  
' vice of holy church, as they term it.  
' These, we say, are such convincing rea-  
' sons to hinder us from giving credit to  
' the afore said mock shews of redress;  
' that we think our selves bound in con-  
' science to rest on no security that shall  
' not be approved by a *freely* elected *par-*  
' *liament*, to whom, under God, we re-  
' fer our cause.'

Dec. 11, 1688. was presented to the *Declara-*  
prince a *declaration* \* of the lords spiritual <sup>*tion of the*</sup>  
and temporal, assembled at *Guild-hal* in <sup>*lords spi-*</sup>  
*London*, with their names thereunto sub- <sup>*ritual and*</sup>  
<sup>*temporal.*</sup>  
scribed, viz.

' WE doubt not but the world believes,  
' that in this great and dangerous conjun-  
' cture, we are heartily and zealously con-  
' cerned for the *protestant* religion, the  
' laws of the land, and the liberties and

\* *Fourth collection*, p. 23.

' pro-

‘ properties of the subject. And we did  
 ‘ reasonably hope, that the king having  
 ‘ issued his proclamation, and writs for a  
 ‘ *free parliament*, we might have rested  
 ‘ secure under the expectation of that  
 ‘ meeting. But his majesty having with-  
 ‘ drawn himself, and as we apprehend,  
 ‘ in order to his departure out of this king-  
 ‘ dom, by the pernicious counsels of per-  
 ‘ sons ill-affected to our nation and reli-  
 ‘ gion; we cannot, without being want-  
 ‘ ing to our duty, be silent under those  
 ‘ calamities, wherein the *popish* counsels,  
 ‘ which so long prevailed, have miserably  
 ‘ involved these realms.

‘ WE do therefore unanimously resolve  
 ‘ to apply our selves to his highness the  
 ‘ prince of *Orange*; who, with so great  
 ‘ kindness to these kingdoms, so vast ex-  
 ‘ pence, and so much hazard to his own  
 ‘ person, hath undertaken, by endeavour-  
 ‘ ing to procure a *free parliament*, to re-  
 ‘ scue us, with as little effusion as possi-  
 ‘ ble of christian blood, from the immi-  
 ‘ nent dangers of *popery* and slavery.

‘ AND we do hereby declare, that we  
 ‘ will, with our utmost endeavours, assist  
 ‘ his highness in the obtaining such a *par-*  
 ‘ *liament*, with all speed, wherein our laws,  
 ‘ our liberties and properties, may be se-  
 ‘ cured, the church of *England* in parti-  
 ‘ cular, with a due liberty to *protestant*  
 ‘ Dissenters, and in general the *protestant*  
 ‘ religion



‘ religion and interest over the whole  
 ‘ world, may be supported and encoura-  
 ‘ ged, to the glory of God, the happiness  
 ‘ of the established government in these  
 ‘ kingdoms, and the advantage of all prin-  
 ‘ ces and states in christendom, that may  
 ‘ be herein concerned.

‘ IN the mean time, we will endeavour  
 ‘ to preserve, as much as in us lies, the  
 ‘ peace and security of these great and po-  
 ‘ pulous cities of *London* and *Westminster*,  
 ‘ and the parts adjacent, by taking care to  
 ‘ disarm all *Papists*, and secure all *Jesuits*  
 ‘ and *Romish* priests, who are in and about  
 ‘ the same.

‘ AND if there be any more to be per-  
 ‘ formed by us, for promoting his high-  
 ‘ ness’s generous intentions for the publick  
 ‘ good, we shall be ready to do it as occa-  
 ‘ sion shall require.’

ON the same day was presented to his  
 highness the humble address of the *lieute-  
 nancy* of the city of *London*, as follows:

*May it please your Highness,*

‘ WE can never sufficiently express the *Lieutenan-*  
 ‘ deep sense we have conceived, and shall *cy of Lon-*  
 ‘ ever retain in our hearts, that your high- *don’s ad-*  
 ‘ ness has exposed your person to so many *dress.*  
 ‘ dangers both by sea and land, for the  
 ‘ preservation of the *protestant religion*,  
 ‘ and the laws and liberties of this king-

\* *Fourth collect. p. 30.*

‘ dom; without which unparallel’d un-  
‘ dertaking, we must probably have suf-  
‘ fered all the miseries that *popery* and fla-  
‘ very could have brought upon us.

‘ WE have been greatly concerned, that  
‘ before this time we have not had any  
‘ seasonable opportunity to give your high-  
‘ ness, and the world, a real testimony,  
‘ that it has been our firm resolution to  
‘ venture all that is dear to us, to attain  
‘ those glorious ends which your highness  
‘ has proposed, for restoring and settling  
‘ these distracted nations.

‘ WE therefore now unanimously pre-  
‘ sent to your highness our just and due  
‘ acknowledgments, for the happy relief  
‘ you have brought to us. And that we  
‘ may not be wanting in this present con-  
‘ juncture, we have put our selves into  
‘ such a posture, that by the blessing of  
‘ God we may be capable to prevent all ill  
‘ designs, and to preserve this city in peace  
‘ and safety, till your highness’s happy  
‘ arrival.

‘ WE therefore humbly desire, that  
‘ your highness will please to repair to  
‘ this city, with what convenient speed  
‘ you can, for the perfecting the great  
‘ work which your highness has so hap-  
‘ pily begun, to the general joy and satis-  
‘ faction of us all.’

ON the 20th of *December*, the humble address of the lord mayor, aldermen, and commons of the city of *London*, was presented to his highness: which was introduced with a speech made by Sir *George Treby*, Kt. recorder of the city of *London*, viz.

*The recorder of London's speech.*

*May it please your highness,*

‘ THE lord mayor being disabled by sickness, your highness is attended by the aldermen and commons of the capital city of this kingdom, deputed to congratulate your highness upon this great and glorious occasion. In which, labouring for words, we cannot but come short in expression.

‘ REVIEWING our late danger, we remember our church and state over-run by *popery* and arbitrary power, and brought to the point of destruction by the conduct of men that were our true invaders, that brake the sacred fences of our laws, and which was worse, the very constitution of our legislature. So that there was no remedy left but the last. The only person under heaven that could apply this remedy was your highness. You are of a nation, whose alliance in all times has been agreeable and prosperous to us. You are of a family most illustrious benefactors to mankind. To have the title of *sovereign prince*,

\* *Fourth colle. 7. pag. 33.*

‘ *stadtholder*, and to have worn the *imperial* crown, are among their lesser dignities. ’ They have long enjoyed a dignity singular and transcendent, *viz.* to be champions of Almighty God, sent forth in several ages to vindicate his cause, against the greatest oppressions.

‘ To this divine commission, our nobles, our gentry, and among them our brave *English* soldiers, render’d themselves and their arms upon your appearing.

*Great Sir,*

‘ WHEN we look back to the last month, and contemplate the swiftness and fulness of our present deliverance, astonished! we think it miraculous.

‘ YOUR highness, led by the hand of heaven, and called by the voice of the people, has preserved our dearest interests, the *protestant religion*, which is primitive christianity restored. Our laws, which are our ancient title to our lives, liberties, and estates, and without which this world are a wilderness.

‘ BUT what retribution can we make to your highness? Our thoughts are full charged with gratitude. Your highness has a lasting monument in the hearts, in the prayers, in the praises of all good men amongst us. And late posterity will celebrate your ever glorious name, till time shall be no more.’



*The ADDRESS.*

*May it please your Highness,*

‘ WE, taking into consideration your  
 ‘ highness’s fervent zeal for the *protestant*  
 ‘ *religion*, manifested to the world in your *The city of*  
 ‘ many and hazardous enterprizes, which *London’s*  
 ‘ it hath pleased Almighty God to bless *address.*  
 ‘ you with miraculous success ; We ren-  
 ‘ der our deepest thanks to the divine ma-  
 ‘ jesty for the same : and beg leave to pre-  
 ‘ sent our most humble thanks to your  
 ‘ highness, particularly for your appearing  
 ‘ in arms in this kingdom, to carry on  
 ‘ and perfect your glorious design, to  
 ‘ rescue *England, Scotland, and Ireland,*  
 ‘ from slavery and *popery*, and in a *free*  
 ‘ *parliament* to establish the religion, the  
 ‘ laws, and the liberties of these kingdoms  
 ‘ upon a sure and lasting foundation.

‘ WE have hitherto looked for some re-  
 ‘ medy for these oppressions, and imminent  
 ‘ dangers, we, together with our *protestant*  
 ‘ fellow-subjects laboured under, from his  
 ‘ majesty’s concessions and concurrences,  
 ‘ with your highness’s just and pious purpo-  
 ‘ ses, expressed in your gracious declaration.

‘ BUT herein, finding our selves final-  
 ‘ ly disappointed by his majesty’s with-  
 ‘ drawing himself, we presume to make  
 ‘ your highness our refuge ; and do, in  
 ‘ the name of this capital city, implore  
 ‘ your highness’s protection ; and most

\* *Fourth collect. p. 32.*

‘ humbly beseech your highness to vouch-  
 ‘ safe to repair to this city, where your  
 ‘ highness will be received with universal  
 ‘ joy and satisfaction.’

To the *English* Baptists I persuade my self, this relation will not seem an unnecessary digression ; though it does not seem to suit my title and professed design ; since too many have forgot, or at least never knew, how much this nation is indebted to the memory of this glorious deliverer. I am verily persuaded, our wise ancestors, had they been requested by their fellow-citizens (at their own expence, and without any charge to the city) to be permitted to erect a statue therein to his memory ; they, instead of rejecting such a request, would rather that a *golden statue* had been erected to his memory in the most publick place of this magnificent city, and joined in contributing thereunto.

HE must be very impious, or very stupid, who, upon a due consideration of this great deliverance, cannot see reason to adore the boundless goodness of God towards this nation ; for thereby he defeated the hopes, and totally overthrew the contrivances of that restless, implacable, and perfidious faction, even when they seemed to be in such a condition that they feared nothing. But the Almighty power of God exerted it self, as in the case of *Sennacherib* ; which they neither feared nor suspected,

IN

IN chap. I. of vol. II. I did observe from capt. *Dean's Letter*, what share the *Baptists* had in the revolution of the times then treated of; and from thence concluded, as they were not in the favour of the protector, so no grounds could be given to charge the action of the king's death upon them. Having since received from the Rev. Mr. *Calamy* a small pamphlet, setting forth the discovery of his highness's intentions, touching the *Baptists* in the army, wrote, we may suppose, by an officer, who had been of the protector's intimacy, tho' at that time he thought it adviseable to conceal himself. Indeed, it is penned with some warmth; and there is more of resentment in it than is usually found amongst the writings of the *Baptists*. But it is to be considered, that it comes from soldiers, and not only soldiers, but injured soldiers; and therefore makes nothing against what I have hitherto written in behalf of the *innocency* of the *English Baptists*, and their subjection to government. They had now *no king in Israel*, and no wonder, if every man did that which was right in his own eyes. However, to do justice to my readers, and the reverend gentleman who communicated the same to me, I shall insert the whole thereof in this place, and leave them to make such use thereof as they shall think fit. It is intitled, *A short discovery of his highness the lord protector's*

*intentions touching the Anabaptists in the army, and all such as are against his reforming things in the church; which was first communicated to a Scotch lord, who is called Twidle; but is now come to the ear of the Anabaptists: upon which there is propounded thirty-five queries for his highness to answer to his own conscience. By a well-wisher to the Anabaptists prosperity, and all the rest of the separates in England.*

To his highness the Lord Protector.

*My Lord,*

‘ THERE is some intelligence abroad,  
 ‘ which I desire to communicate in a private way, lest I become a prey to the  
 ‘ malice or envy of the ramping lyon.  
 ‘ But to the matter intended, and that is  
 ‘ this: It seems your highness being discouraging with a Scotch lord, who is called the lord Twidle, you were pleased to  
 ‘ say, that there was something *amiss* in  
 ‘ the church and state, which you would  
 ‘ reform as soon as may be. Of those  
 ‘ that were *amiss* in state, some were done,  
 ‘ and the rest were a doing; and as for  
 ‘ those things that were *amiss* in the  
 ‘ church, you hoped to rectify by degrees,  
 ‘ as convenient opportunity presented it  
 ‘ self; but before you could do this work,  
 ‘ the *Anabaptists* must be taken out of the  
 ‘ army; and this you could not do with  
 ‘ sharp corrosive medicines, but it must be  
 ‘ done by *degrees*. From which there are  
 ‘ two things observable, 1. The work.  
 ‘ 2. The



‘ 2. The way you intend to take to do  
‘ this work.

‘ FIRST, to the work ; and that is church  
‘ work. It seems you intend to follow  
‘ the steps of them that are gone before,  
‘ which could not be content to meddle  
‘ with state affairs, and to make laws for  
‘ the body or persons of men, but for the  
‘ conscience too ; and to make laws and  
‘ statutes, and impose them upon the  
‘ people, as rules of divine worship. And  
‘ this is the *work* you intend to be at, un-  
‘ der pretence of correcting error, and so  
‘ to destroy truth.

‘ BUT who could have thought, when  
‘ you made your last speech to the *par-*  
‘ *liament*, when your tongue was so sweet-  
‘ ly tipt for the *liberty of conscience*, re-  
‘ proving the *parliament* for having a  
‘ finger on their *brother's conscience* ; who  
‘ could have imagined, that then heard  
‘ you, that you would have been so soon  
‘ at the same trade ? unless he had sup-  
‘ posed, *a fountain could have sent forth*  
‘ *sweet water and bitter* ? But,

‘ SECONDLY, the way you intend to  
‘ take to bring about this design, is two-  
‘ fold. 1. To *purge* the army of the  
‘ *Anabaptists*. 2. To do it by *degrees*.  
‘ But, *Oliver*, is this thy design ? And is  
‘ this the way to be rid of the *Anabap-*  
‘ *ti's* ? And is this the reason, because  
‘ they hinder the reforming the things  
‘ *amiss*

‘ *amiss* in the church? I confess, they  
 ‘ have been enemies to the *presbyterian*  
 ‘ *church government*; and so were you,  
 ‘ when you were at *Dunbar* in *Scotland*;  
 ‘ or at least you seemed to be so by your  
 ‘ words and actions; for you spake as *pure*  
 ‘ *independency* as any of us all then; and  
 ‘ made this an argument why we should  
 ‘ fight stoutly; because we had the prayers  
 ‘ of the *Independents*, and *baptized* churches.  
 ‘ So highly did you seem to love the *Ana-*  
 ‘ *baptists* then, that you did not only in-  
 ‘ vite them into the army, but entertain  
 ‘ them into your family; but it seems the  
 ‘ case is altered. But I pray do not de-  
 ‘ ceive your self, nor let the priests de-  
 ‘ ceive you; for the *Anabaptists* are men  
 ‘ that will not be shuffled out of their  
 ‘ birth-rights, as free-born people of *Eng-*  
 ‘ *land*. And have they not filled your  
 ‘ towns, your cities, your provinces, your  
 ‘ islands, your castles, your navies, your  
 ‘ tents, your armies, (except that which  
 ‘ went to the *West Indies*, which prospers  
 ‘ so well) your court? your very council  
 ‘ is not free; only we have left your tem-  
 ‘ ples for your self to worship in. So that  
 ‘ I believe it will be a hard thing to root  
 ‘ them out; although you tell the *Scotch*  
 ‘ lord you will do it by *degrees*, as he re-  
 ‘ ports.

‘ MAY it please your highness seriously  
 ‘ to consider what hath been said, and an-  
 ‘ swer

‘ fwer thefe enfuing queries to your own  
‘ confcience.

‘ 1. WHETHER your highnefs had  
‘ come to that heighth of honour and  
‘ greatnefs you are now come to, if the  
‘ *Anabaptifts*, fo called, had been as much  
‘ your enemies as they were your friends?

‘ 2. WHETHER the *Anabaptifts* were  
‘ ever unfaithful, either to the common-  
‘ wealth in general, or to your highnefs  
‘ in particular? And if not, then what is  
‘ the reason of your intended difmiffion?

‘ 3. WHETHER the *Anabaptifts* be not as  
‘ honeft now, as in the year 1650, and 51  
‘ and 52? &c. and if fo, why not as use-  
‘ ful now as then?

‘ 4. WHETHER the *Anabaptifts* are not  
‘ to be commended for their integrity,  
‘ which had rather keep faith and a good  
‘ confcience, although it may lofe them  
‘ their employments, than to keep their  
‘ employments with the lofs of both?

‘ 5. WHETHER the *Anabaptifts* may  
‘ not as juftly endeavour to eat out the  
‘ bowels of your government, as your  
‘ highnefs may endeavour to eat them out  
‘ of their employments?

‘ 6. WHETHER the *Anabaptifts* did  
‘ not come more juftly into their employ-  
‘ ments in the army, than your highnefs  
‘ came into the feat of government?

‘ 7. WHE-

‘ 7. WHETHER, if the *Anabaptists*  
 ‘ had the power in their hands, and were  
 ‘ as able to cast you out, as you were them,  
 ‘ and they did intend it to you, as you do  
 ‘ to them; whether, I say, your highness  
 ‘ would not say, they were all knaves?

‘ 8. WHETHER this be fair dealing in  
 ‘ the sight of God and men, to pretend a  
 ‘ great deal of love to the *Anabaptists*, as  
 ‘ to major *Pack*, and Mr. *Kiffin*, and a  
 ‘ *hundred* more that I could name, when  
 ‘ at the same time you intend evil against  
 ‘ them?

‘ 9. WHETHER the *Anabaptist* will  
 ‘ not be in a better condition in the day of  
 ‘ Christ, that keeps his covenant with God  
 ‘ and men, than your highness will be, if  
 ‘ you break with both?

‘ 10. WHETHER a *hundred* of the old  
 ‘ *Anabaptists*, such as marched under your  
 ‘ command in 48, 49, 50, &c. be not as  
 ‘ good as *two hundred* of your new cour-  
 ‘ tiers, if you were in such a condition as  
 ‘ you were at *Dunbar* in Scotland?

‘ 11. WHETHER the cause of the ar-  
 ‘ mies defect in *Hispaniola* was because  
 ‘ there was so many *Anabaptists* in it? and  
 ‘ if so, whether that be the only reason  
 ‘ that they are so much out of date?

‘ 12. WHETHER your highness hath  
 ‘ not changed your former intention, to  
 ‘ have an equal respect to the godly, tho’  
 ‘ different



different in judgment? and if so, whether it be from the better to the worse?

13. WHETHER your highness's conscience was not more at peace, and your mind more *set upon things above*, when you loved the *Anabaptists*, than it is now, when you hate their principle, or their service, or both?

14. WHETHER your highness's court is not a greater charge to this nation, than the *Anabaptists* in the army? and if so, whether this be the ease that you promised the people?

15. WHETHER there be any disproportion betwixt the state of things now, and the state of things in the days of old; and if there be, shew us where it lieth, how and when?

16. WHETHER the monies laid out, in the making of the new rivers, and ponds at *Hampton-court*, might not have been better bestowed in paying the publick faith, or the *Anabaptists arrears*, before their dismissal?

17. WHETHER it is not convenient for the *Anabaptists* to provide for their own safety, seeing from you they can expect none?

18. WHETHER it will be any more treason to fight for our liberties and civil properties in these days, if they be denied us, than it was to fight for them in the days of the king?

19. WHE-

‘ 19. WHETHER the *instrument* of  
 ‘ government be as the laws of the *Medes*  
 ‘ and *Persians*, that alter not? If so, how  
 ‘ is it that Mr. *John Biddle* is now a pri-  
 ‘ soner?

‘ 20. WHETHER your highness may  
 ‘ not as well violate the whole *instrument*  
 ‘ of government as the thirty-seventh and  
 ‘ thirty-eighth articles? If so, what secu-  
 ‘ rity have the people for their liberty?

‘ 21. WHETHER our liberty doth not  
 ‘ wholly depend upon your will, and the  
 ‘ will of a future protector, seeing the *in-*  
 ‘ *strument* of government is so little use-  
 ‘ ful? If so, whether our condition be not  
 ‘ as bad as ever?

‘ 22. WHETHER you may not as justly  
 ‘ suffer all to be put in prison that differ  
 ‘ from the church of *England*, as to suf-  
 ‘ fer Mr. *Biddle* to be imprisoned?

‘ 23. WHETHER it will not be more  
 ‘ abominable to the *Anabaptists*, or *Inde-*  
 ‘ *pendents*, or Mr. *Biddle*, or any other,  
 ‘ professing faith in God by Jesus Christ,  
 ‘ and are not disturbers of the civil peace,  
 ‘ nor turn their liberty into licentiousness,  
 ‘ to suffer for their consciences under your  
 ‘ government, that promised liberty to  
 ‘ such, than it was to have suffered under  
 ‘ the king that promised them none?

‘ 24. WHETHER your highness will  
 ‘ not appear to be a dreadful apostate, and  
 ‘ fearful dissembler, if you suffer perse-  
 ‘ cution,

‘ cution to fall upon the *Anabaptists*, or  
 ‘ *Independents*, or them of Mr. Biddle’s  
 ‘ judgment, seeing you promised equal  
 ‘ liberty to all?

‘ 25. WHETHER this will not prove  
 ‘ your highness’s ruin, if you join with  
 ‘ such a wicked principle to persecute for  
 ‘ conscience, or to turn men out of the  
 ‘ army for being *Anabaptists*, or for any  
 ‘ such thing as differs from the church of  
 ‘ *England*; seeing God hath confounded  
 ‘ all such as have done so?

‘ 26. WHETHER the *old parliament*  
 ‘ was not turned out, for leaving undone  
 ‘ that which they ought to have done?  
 ‘ and if so, whether those things have been  
 ‘ done since?

‘ 27. WHETHER the *little parliament*  
 ‘ was not turned out for doing that which  
 ‘ the other left undone; or taking away  
 ‘ of *tithes*, and other grievances? and if so,  
 ‘ then

‘ 28. WHETHER you did not intend  
 ‘ your own ends, more than you did the  
 ‘ nation’s good, in breaking the *first par-*  
 ‘ *liament*, and calling the *second*, and dis-  
 ‘ solving of them again?

‘ 29. WHETHER the *instrument of go-*  
 ‘ *vernment* was not preparing *eight or nine*  
 ‘ days before the breaking up of the *little*  
 ‘ *parliament*? And if so, whether you did  
 ‘ not intend their dissolving?

‘ 30. WHE-

‘ 30. WHETHER you did not tell a  
 ‘ shameful untruth to the *last parliament*,  
 ‘ saying, that you did not know of their  
 ‘ dissolving, that is to say, the *little par-*  
 ‘ *liament*, till they came to deliver up their  
 ‘ power to you?

‘ 31. WHETHER your highness did not  
 ‘ put a slur upon the lord *Lambert*, when  
 ‘ he should have gone lord-deputy to *Ire-*  
 ‘ *land*, in telling the *parliament*, it favour-  
 ‘ ed too much of *monarchy*; and so sent  
 ‘ *Fleetwood* with a lower title?

‘ 32. WHETHER your highness do not  
 ‘ intend to put another slur upon the lord  
 ‘ *Lambert*, in sending for the lord-deputy  
 ‘ to come into *England*, to make him ge-  
 ‘ neralissimo of the armies in *England*,  
 ‘ *Scotland*, and *Ireland*?

‘ 33. WHETHER it is not convenient  
 ‘ for the lord *Lambert* to consider of those  
 ‘ actions, and to have an eye to your pro-  
 ‘ ceedings, lest by *degrees* you eat him out  
 ‘ of all, as you intend to do the *Anabap-*  
 ‘ *tists*?

‘ 34. WHETHER the excessive pride  
 ‘ of your family do not call for a speedy  
 ‘ judgment from heaven, seeing *pride ne-*  
 ‘ *ver goeth without a fall*?

‘ 35. WHETHER the six coach-horses  
 ‘ did not give your highness a fair warn-  
 ‘ ing of some worse thing to follow, if  
 ‘ you repent not, seeing God often fore-  
 ‘ warns before he strikes home?



*The* CONCLUSION.*My Lord,*

‘ MY humble request is, that you will  
 ‘ seriously consider of these few lines, al-  
 ‘ though you may dislike the way by  
 ‘ which they are communicated ; yet let  
 ‘ the matter sink deep into your heart ;  
 ‘ for these things should have [met \*] you  
 ‘ in another manner, had not your high-  
 ‘ nesses cast off all such friendly commu-  
 ‘ nication, by word of mouth, and the  
 ‘ persons too, if they did but tell you plain-  
 ‘ ly their minds. And take heed of cast-  
 ‘ ing away old friends for new acquaint-  
 ‘ tance, as *Rehoboam* † did, who forsook  
 ‘ the counsel of his good old friends, and  
 ‘ consulted with his young courtiers ;  
 ‘ which caused the *ten tribes* to revolt from  
 ‘ him. And it is a deadly sign of a spee-  
 ‘ dy ruin, when a prince or a state casts  
 ‘ off the interest of the people of God ;  
 ‘ as you may see, how *Joash* ‡ forsook the  
 ‘ people and house of God, and then his  
 ‘ host fell before a few of the *Assyrians*,  
 ‘ and at last his own servants conspired a-  
 ‘ gainst him, and slew him.

‘ AND therefore, O *Cromwel* ! leave  
 ‘ off thy wicked design of casting off the  
 ‘ interest of the people of God ; and let

\* This word is supplied, that in the original being  
 torn off. † 1 Kings xij. 8. ‡ 2 Chron. xxiv. 17, 24.

‘ my counsel be acceptable to thee, *and*  
 ‘ *break off thy sins by righteousness, and thine*  
 ‘ *iniquity by shewing mercy to the poor ;*  
 ‘ *and it may be a lengthning of thy tran-*  
 ‘ *quillity :* for it is not strength united with  
 ‘ policy, but righteousness accompanied  
 ‘ with strength, that must keep alive your  
 ‘ interest with God and the people. And  
 ‘ when both these die, that is to say, right-  
 ‘ teousness and sincerity, then adieu to  
 ‘ thy greatness here, and thy eternal hap-  
 ‘ piness hereafter.’

‘ *From him who wishes your*  
 ‘ *highness happiness, so long*  
 ‘ *as you do well.*

‘ PRINTED for the information of all  
 ‘ such as prize the liberty of their consci-  
 ‘ ences, for which so much blood hath been  
 ‘ spilt.





### C H A P. III.

*From the Revolution, to the end  
of the reign of King William  
the Third.*

**T**HE king and queen being proclaimed Anno  
ed, the lord *Churchill* on the next 1689.  
day was sworn of their privy council, and  
made one of the gentlemen of the king's  
bed-chamber ; and soon after was advanced  
to the dignity of earl of *Marlborough*,  
and accordingly attended in that quality  
at their majesties coronation, which was  
performed on the 11th of *April*, to the  
great joy of the *protestant* part of the kingdom.

THE reception of king *James* in the  
*French* court, and his transporting *French*  
forces into *Ireland*, soon made a war necessary.  
The *house of commons* in a body,  
humbly addressed his majesty for a war  
with *France* ; and the *house of lords* unanimously  
resolved to serve and assist his majesty therein,  
to their utmost power : whereupon, *May* the 7th,  
the war was solemnly proclaimed. But the affairs of

the nation, and the sitting of the *parliament*, requiring his majesty's presence in the kingdom, he fixed upon the earl of *Marlborough*, as the most proper person to head his forces in the *Netherlands*, and sent him thither accordingly; and when the affairs of the nation permitted, he went himself; and by his valour and conduct, not only restored to the *English* nation that figure they had lost in the world for near an *hundred* years past, but raised them to a greater than ever they had before. It has been a glory peculiar to the house of *NASSAU*, to have fought for *LIBERTY*, the noblest cause, and the greatest stake that mortals can contend for. And it is the surest and best way to transmit a glorious name to posterity; to relieve the oppressed, break off their fetters, and set the world free.

Dr. *Welwood*, in his epistle dedicatory, says \*, ' The memory of that prince must  
' be lasting, who, in all the wars he has  
' been engaged in, and in all the treaties  
' that have been made to restore peace to  
' his country, has never made any terms  
' for himself; except once, when the in-  
' terest of *three* kingdoms, and his own,  
' were become one and the same. And he  
' adds, when succeeding ages shall scarce  
' see any other coin in *England*, but of  
' one stamp, they must look back with

\* *Memoirs*, page 5.



‘amazement upon the reign of a prince  
‘whose image it bears, and wonder, how  
‘it was possible, that during the heat of  
‘the most expensive war that ever was, so  
‘vast a treasure could be new minted, and  
‘at so prodigious a loss; while at the same  
‘time they will commend and bless a  
‘people, that with so much chearfulness  
‘assisted him with supplies suitable to such  
‘mighty undertakings. They will be no  
‘less surprized to find, that amidst many  
‘hardships and disappointments, which  
‘could not be avoided, his armies follow-  
‘ed him with an inviolable fidelity, and  
‘inimitable courage; and will hardly be-  
‘lieve, that it was within the compass of  
‘human prudence to cement so many jar-  
‘ring interests, and unite so many prin-  
‘ces of different religions into one alli-  
‘ance, till the glorious conclusion of a  
‘general peace.’

THESE *great* things were very much admired and extolled by the then present age, and ought no less by posterity. And it is but reasonable that the memory of such actions should live for ever. For, by this *glorious revolution*, a stop was put to *persecution*, and *liberty of conscience* to all *protestant Dissenters* established by law.

THE face of things being thus changed, it presently appeared how ineffectual those cruel and barbarous methods, by *fines* and *imprisonments*, &c. were to stop the growth

*A general  
assembly of  
English  
Baptists.*

and increase of the *English Baptists*. For in this year, it appears by the *narrative* of the proceedings of a *general assembly*, there were more than *one hundred* congregations of them assembled together, to consult of proper ways and means to advance the glory of God, and the well-being of their churches. A *general fast* was appointed by this *assembly* to be kept by all the congregations, and the causes and reasons thereof sent to each of the churches. The main and principal evils mourned, on the day appointed, were as followeth.

‘ *First*, THOSE many grievous backslidings, say they, sins and provocations, not only of the whole nation, but also of the Lord’s own people, as considered in our publick and private stations; particularly, that great decay of first-love, faith, and zeal, for the ways and worship of God, which hath been apparent, not only in our churches, but also in private families.

‘ *Secondly*, THAT this declension and backsliding hath been, we fear, for a long series of time; and many sore judgments God has brought upon the nation; and a strange death of late come upon the Lord’s faithful witnesses; besides divers painful labourers in Christ’s vineyard called home, and but few raised up in their stead; little success in the ministry; storms of persecution having been raised  
‘ upon

‘ upon us; a new war commenced by the  
 ‘ beast (through the permission of God,  
 ‘ and hand of his justice) to a total over-  
 ‘ coming to appearance, the witnesses of  
 ‘ Christ in these *isles*; besides his more  
 ‘ immediate strokes by *plague* and *fire*,  
 ‘ &c. God not blessing all essays used for  
 ‘ deliverance; so that we were almost  
 ‘ without hope. Therefore our sins that  
 ‘ provoked the righteous and just God to  
 ‘ bring all these evils upon us, we ought  
 ‘ to bewail and mourn for before him.  
 ‘ But withal, not to forget his infinite  
 ‘ goodness; who, when he saw that our  
 ‘ power was gone, and that there was  
 ‘ none shut up or left, that he should  
 ‘ thus appear for our help and deliverance,  
 ‘ in a way unexpected and unthought of  
 ‘ by us.

‘ *Thirdly*, THE things we should there-  
 ‘ fore in the next place pray and cry to  
 ‘ the Lord for, are, that he would give  
 ‘ us true, broken, and penitent hearts for  
 ‘ all our iniquities, and the sins of his  
 ‘ people; and wash and cleanse away those  
 ‘ great pollutions with which we have  
 ‘ been defiled; and also pour forth more  
 ‘ of his Spirit upon us, and open the  
 ‘ mysteries of his word, that we may un-  
 ‘ derstand whereabouts we are, in respect  
 ‘ of the latter time, and what he is a do-  
 ‘ ing, and know our work; and that a  
 R 4                      ‘ blessing

‘ blessing may attend all the churches of  
 ‘ his saints in these nations ; and that  
 ‘ greater light may break forth, and the  
 ‘ glory of the Lord rise upon us ; and that  
 ‘ the word may not any more be as a  
 ‘ miscarrying womb and dry breasts ; but  
 ‘ that in every place multitudes may be  
 ‘ turned to the Lord, and that love and  
 ‘ sweet concord may be found among all  
 ‘ the Lord’s people in these nations ; that  
 ‘ the great work begun therein so un-  
 ‘ expectedly, may go on and be perfect-  
 ‘ ed, to the praise of his own glory :  
 ‘ Likewise to put up earnest cries and  
 ‘ supplications to the Lord for the lineal  
 ‘ seed of *Abraham*, the poor *Jews*, that  
 ‘ they may be called, and both *Jews* and  
 ‘ *Gentiles* made one sheepfold under that  
 ‘ one Shepherd Jesus Christ.

‘ THESE are some of those things we  
 ‘ have thought good to lay before you,  
 ‘ and which we hope we shall be helped  
 ‘ with you to spread before the Lord on  
 ‘ that day, with whatsoever else you, or  
 ‘ we, may be enabled to come to a re-  
 ‘ solve about, so that all may be succeed-  
 ‘ ed, with a glorious blessing from the  
 ‘ Almighty ; that the present churches,  
 ‘ and those saints who shall come after  
 ‘ us, may have cause to praise his holy  
 ‘ name ; which is the unfeigned prayer  
 ‘ and



‘ and desire of us, who subscribe our selves  
‘ your servants for Jesus sake.’

Signed by *thirty-two*, in the name  
and behalf of the whole assembly.

AT this *general assembly*, which was every day opened and concluded with solemn prayer, were present upwards of 150 persons, and so united were their hearts in the spirit of love and sweet concord, that in their debates, consultations and resolves, they say, ‘ Scarcely one brother  
‘ dissented from the *assembly* in the senti-  
‘ ments of his mind in any one thing  
‘ proposed to their serious consideration.’

To prevent all mistakes, misapprehensions, and inconveniencies that might arise in time to come concerning this general assembly, and for the satisfaction of every particular church, they did solemnly and unanimously profess and declare in the following words :

‘ I. THAT we disclaim all manner of *Page 10.*  
‘ *superiority*, or *superintendency* over the *Their De-*  
‘ churches ; and that we have no *author-*  
‘ *ity* or *power* to *prescribe* or *impose* any  
‘ thing upon the faith or practice of any  
‘ of the churches of Christ. Our whole  
‘ intendment is, to be helpers together of  
‘ one another, by way of counsel and ad-  
‘ vice, in the right understanding of that  
‘ perfect rule, which our Lord Jesus, the  
‘ only bishop of our souls, hath already  
‘ pre-

‘ prescribed, and given to his churches in  
 ‘ his word, and therefore do severally and  
 ‘ jointly agree.

‘ 2. THAT in those things wherein  
 ‘ one church differs from another church,  
 ‘ in their principles or practices, in point  
 ‘ of communion, that we cannot, shall  
 ‘ not, *impose* upon any particular church  
 ‘ therein ; but leave every church to their  
 ‘ own liberty, to walk together as they  
 ‘ have received from the Lord.

‘ 3. THAT if any particular offence  
 ‘ doth arise betwixt one church and ano-  
 ‘ ther, or betwixt one particular person  
 ‘ and another, no offence shall be admitted  
 ‘ to be debated among us, ’till the rule  
 ‘ Christ hath given in that matter be first  
 ‘ answered, and the consent of both par-  
 ‘ ties had, or sufficiently endeavoured.

‘ 4. THAT whatever is determined by  
 ‘ us, in any case, shall not be binding to  
 ‘ any one church, till the consent of that  
 ‘ church be first had, and they conclude  
 ‘ the same among themselves.

‘ 5. THAT all things we offer by way  
 ‘ of counsel and advice, be proved out of  
 ‘ the word of God, and the scriptures an-  
 ‘ nexed.

‘ 6. THAT the *breviats* of this meet-  
 ‘ ing be transcribed, and sent to every par-  
 ‘ ticular church, with a letter.

‘ 7. THAT the messengers that come  
 ‘ to this meeting be recommended by a  
 ‘ letter

‘ letter from the church ; and that none  
 ‘ be admitted to speak in this *assembly*,  
 ‘ unless by general consent.’

THIS *general assembly*, Sept. 5. after solemn seeking the Lord, considered and concluded, that a publick *fund* or *stock* was necessary towards maintaining and supporting a regular ministry, and came to a resolution how to raise it ; and unanimously concluded that it should be raised by a *free-will offering* ; that every person should communicate according to his ability, and as the Lord shall make him willing, and enlarge his heart ; and that the churches severally among themselves, do order the collection of it with all convenient speed, that the ends proposed may be put into present practice.

THE uses to which this *fund*, or publick *stock* were to be applied, *viz.*

‘ 1. To communicate thereof to those *Page 12.*  
 ‘ churches that are not able to maintain  
 ‘ their own ministry ; and that their ministers may be encouraged wholly to devote themselves to the great work of  
 ‘ preaching the gospel.

‘ 2. To send ministers that are ordained, or at least solemnly called, to preach  
 ‘ both in city and country, where the  
 ‘ gospel hath, or hath not yet been preached, and to visit the churches ; and these  
 ‘ to be chosen out of the churches in *London*, or the country, which ministers are  
 ‘ to

‘ to be approved of, and sent forth by two  
 ‘ churches at the least ; but more if it  
 ‘ may be.

‘ 3. To assist those members that shall  
 ‘ be found in any of the aforesaid churches  
 ‘ that are disposed for study, have an in-  
 ‘ viting gift, and are sound in fundamen-  
 ‘ tals, in attaining to the knowledge and  
 ‘ understanding of the languages, *Latin*,  
 ‘ *Greek*, and *Hebrew*.’

SEVERAL questions were proposed from  
 the churches to this *general assembly*, and  
 debated and resolved ; for which I must  
 refer the reader to the printed narrative, be-  
 ing too many to be inserted here ; there-  
 fore I shall mention only some of them, *viz.*

Page 13.

‘ WHETHER it be not expedient for  
 ‘ churches that live near together, and  
 ‘ consist of small numbers, and are not  
 ‘ able to maintain their own ministry, to  
 ‘ join together, for the better and more  
 ‘ comfortable support of their ministry,  
 ‘ and better edification of one another ?  
 ‘ Which was unanimously agreed to, and  
 ‘ concluded in the affirmative.

‘ Q. WHETHER believers were not  
 ‘ *actually* reconciled to God, *actually* justi-  
 ‘ fied and adopted when Christ died ?

‘ A. THAT the reconciliation, justifi-  
 ‘ cation and adoption of believers are in-  
 ‘ fallibly secured by the gracious purpose  
 ‘ of God, and merit of Jesus Christ ; yet  
 ‘ none can be said to be *actually* recon-  
 ‘ ciled,



‘ ciled, justified or adopted, until they  
 ‘ are *really* implanted into Jesus Christ by  
 ‘ faith; and so by virtue of this their  
 ‘ union with him, have these fundamen-  
 ‘ tal benefits *actually* conveyed unto them.  
 ‘ And this we conceive is fully evidenced,  
 ‘ because the scripture attributes all these  
 ‘ benefits to faith, as the instrumental  
 ‘ cause of them; and gives such represen-  
 ‘ tation of the state of the elect, before  
 ‘ faith, as is altogether inconsistent with  
 ‘ an *actual* right in them. *Eph.* i. 2,  
 ‘ 3, — 12.

Rom. iii.  
 25.  
 v. 11.  
 v. 1.  
 Gal. iii. 26.

‘ 2. WHETHER it be not necessary for  
 ‘ the elders, ministring brethren, and mes-  
 ‘ sengers of the churches, to take into their  
 ‘ serious consideration those excesses that  
 ‘ are found among their members, men  
 ‘ and women, with respect to their ap-  
 ‘ parel?

‘ A. THAT it is a shame for men to  
 ‘ wear long hair, or long perriwigs, and  
 ‘ especially ministers, 1 *Cor.* xi. 14. or  
 ‘ *strange apparel*, *Zeph.* i. 8. That the Lord  
 ‘ reproves the daughters of *Sion* for the  
 ‘ bravery, haughtiness, and pride of their  
 ‘ attire, *walking with stretched out necks,*  
 ‘ *wanton eyes, mincing as they go,* *Isa.* iii.  
 ‘ 16. The apostle *Paul* exhorts || *women to*  
 ‘ *adorn themselves in modest apparel, with*  
 ‘ *shame-facedness and sobriety, not with*  
 ‘ *broidered hair, or gold, or pearls, or costly*  
 ‘ || 1 *Tim.* ii. 9, 10.

‘ array;

‘ array ; but with good works, as becomes  
 ‘ women professing godliness, and whose  
 ‘ adorning, says *Peter*, \* *Let it not be the*  
 ‘ *outward adorning, of plaiting the hair,*  
 ‘ *of wearing gold, or of putting on of ap-*  
 ‘ *parel ; but the ornament of a meek and*  
 ‘ *quiet spirit, which is in the sight of*  
 ‘ *God of great price ;* for after this (fashion)  
 ‘ manner, the holy women who trusted  
 ‘ in God adorned themselves. And there-  
 ‘ fore we cannot but bewail it with much  
 ‘ sorrow and grief of spirit ; that those  
 ‘ *brethren* and *sisters* who have solemnly  
 ‘ professed to deny themselves, and who  
 ‘ are by profession obliged in duty not to  
 ‘ conform to this world, should so much  
 ‘ conform to the fashion of this world ;  
 ‘ and not reform themselves in those incli-  
 ‘ nations that their natures addicted them  
 ‘ to in days of ignorance. From these  
 ‘ considerations, we earnestly desire that  
 ‘ men and women, whose souls are com-  
 ‘ mitted to our charge, may be watched  
 ‘ over in this matter ; and that care be  
 ‘ taken, and all just and due means used  
 ‘ for a reformation herein ; and that such  
 ‘ who are guilty of this crying sin of  
 ‘ pride, that abounds in the *churches*, as  
 ‘ well as in the *nation*, may be reprov-  
 ‘ ed ; especially considering what time and trea-  
 ‘ sure is foolishly wasted in adorning the  
 ‘ body, which would be better spent in

\* 1 Pet. iii. 3, 4, 5.

‘ a careful endeavour to adorn the soul ;  
 ‘ and the charge laid out upon those su-  
 ‘ perfluities to relieve the necessities of the  
 ‘ poor saints, and to promote the interest  
 ‘ of Jesus Christ. And though we deny  
 ‘ not but in some cases *ornaments* may be  
 ‘ allowed, yet whatever *ornaments* in men  
 ‘ or women which are inconsistent with  
 ‘ modesty, gravity, sobriety, and a scan-  
 ‘ dal to religion; opening the mouths of  
 ‘ the ungodly, ought to be cast off, being  
 ‘ truly no *ornaments* to believers, but ra-  
 ‘ rather a defilement ; and that those mi-  
 ‘ nisters and churches who do not en-  
 ‘ deavour after a reformation herein, are  
 ‘ justly to be blamed.’

THIS *general assembly* now met toge-  
 ther to consider of several things relating  
 to the well-being of their churches, em-  
 braced this opportunity ; and judged it  
 their duty to clear themselves from those  
 reproaches cast on them, occasioned by  
 the weakness of some *few* of their per-  
 suasion, who in the late King’s reign were  
 employed as *regulators* for the support of  
 his dispensing power. They say, ‘ There Page 26.  
 ‘ having been many reflections cast upon  
 ‘ us under the name of *Anabaptists*, as  
 ‘ such, as having in the late times, for  
 ‘ our liberties sake, complied with the  
 ‘ *Popish* party, to the hazard of the *Pro-*  
 ‘ *testant* religion, and the civil liberties  
 ‘ of

‘ of the nation ; we being met together,  
‘ some from most parts of this kingdom,  
‘ judge it our duty to clear ourselves from  
‘ the said reflections cast upon us. And  
‘ we do first declare, that to the utmost  
‘ of our knowledge there was not one  
‘ congregation that had a hand, or gave  
‘ consent to any thing of that nature,  
‘ nor did ever countenance any of their  
‘ members to own an absolute power in  
‘ the late king, to dispense with the *penal laws and tests* ; being well satisfied,  
‘ that the doing thereof, by his sole prerogative, would lay the foundation of  
‘ destruction of the *Protestant* religion,  
‘ and bring *slavery* to this kingdom : But  
‘ yet we must confess, that some *few*  
‘ persons (from their own sentiments)  
‘ which were of our societies, used their  
‘ endeavours for the taking off the *penal laws and tests* ; and were employed by  
‘ the late King *James* to go into divers  
‘ countries, and to several corporations, to  
‘ improve their interest therein, but met  
‘ with little or no encouragement by any  
‘ of our members ; tho’ considering the  
‘ temptations some were under (their lives  
‘ being in their enemies hands) the great  
‘ sufferings, by imprisonments, excommunications, &c. that did attend, from the  
‘ ecclesiastical courts ; as also by frequent  
‘ molestations of informers against our  
‘ meetings, by means whereof many families



‘ milies were ruined in their estates ; as  
‘ also deprived of all our *liberties*, and  
‘ denied the common justice of the na-  
: tion, by the oaths and perjury of the  
‘ vilest of mankind, might be some abate-  
‘ ment to the severe censures that have  
‘ attended us ; tho’ if some amongst us,  
‘ in the hopes of a deliverance from the  
‘ heavy bondage they then lay under,  
‘ might miscarry, by falling in with the  
‘ late king’s design. It being also well  
‘ known, that some congregations have  
‘ not only reprov’d those among them  
‘ that were employed, but in a regular  
‘ way have further proceeded against them.  
‘ From whence it seems unreasonable, that  
‘ for the miscarriage of a few persons the  
‘ whole party should be laid under re-  
‘ proach and infamy : it being our pro-  
‘ fessed judgment, and we on all occa-  
‘ sions shall manifest the same, to venture  
‘ our all for the *Protestant* religion, and  
‘ *liberties* of our native country. And we  
‘ do with great thankfulness to God, ac-  
‘ knowledge his special goodness to these  
‘ nations, in raising up our present King  
‘ *William*, to be a blessed instrument in  
‘ his hand to deliver us from *Popery* and  
‘ *arbitrary* power ; and shall always, as  
‘ in duty bound, pray the Lord may con-  
‘ tinue him, and his royal consort, long  
‘ to be a blessing to these kingdoms ; and  
‘ shall always be ready, to the utmost of

‘ our ability, in our places, to join our  
 ‘ hearts and hands with the rest of our  
 ‘ *Protestant* brethren, for the preservation  
 ‘ of the Protestant religion, and the liber-  
 ‘ ties of the nation.’

THIS *assembly* did publish a *confession of faith*, which was the same, without any alteration, with that published in the year 1677, which I mentioned, but omitted there, designing to exhibit it in this place. They did prefix thereto, under their hands, the following certificate, *viz.*

‘ WE the ministers and messengers of,  
 ‘ and concerned for upwards of 100 con-  
 ‘ gregations in *England* and *Wales*, deny-  
 ‘ ing *Arminianism*, being met together in  
 ‘ *London*, from the third day of the 7<sup>th</sup>  
 ‘ month, to the 11<sup>th</sup> of the same, 1689, to  
 ‘ consider of some things that might be for  
 ‘ the glory of God, and the good of these  
 ‘ congregations, have thought meet, for  
 ‘ the satisfaction of all other Christians,  
 ‘ that differ from us in the point of *bap-*  
 ‘ *tism*, to recommend to their perusal the  
 ‘ *confession of our faith*, which confession  
 ‘ we own, as containing the doctrine of  
 ‘ our faith and practice ; and do desire that  
 ‘ the members of our churches, respective-  
 ‘ ly, do furnish themselves therewith.

This was signed by 37 persons, and it is added, in the name and behalf of the *whole assembly*. I have placed it in the *Appendix*, N<sup>o</sup> II.

· ANOTHER

Anno  
1691.

ANOTHER *general assembly* of the elders and messengers of the *baptized churches* from divers parts of *England and Wales*, was held in *London* from the second of *June*, to the eighth of the same, 1691, in which I find the same methods used for the happy settlement, firm peace, and well-being of all those churches for which they were immediately concerned; and therefore shall not mention any of the particulars in this *assembly* transacted.

IN this year was published by some *baptized congregations* in the *West*, in the county of *Somerset*, or near adjacent, who did stedfastly deny the doctrine of *Antinomianism*, and *personal reprobation*, a *short confession, or a brief narrative of faith*. The same contained 27 articles; the which I have placed in the *Appendix*, Vol. IV. N<sup>o</sup> 1. In their Introduction they say, ‘ It is not for any ambition of our attainments above others, neither for want of an understanding that there have been sufficient said to these things already, by such pens as we prefer and honour; as being far more able to set forth the great truths of the gospel than ourselves. Neither do we hereby pretend to be bringing forth of new things; but to bear our testimony to the *faith once delivered to the saints*, in which we trust, through grace, we are established; but

S 2

‘ our

‘ our reasons why we thus publicly appear are,

‘ 1. WE are, on these *articles of faith*, united together as one people, to worship and serve the Lord, with one mind and consent (until we see just cause to relinquish) holily and resolvedly, in the strength of the Lord, to persevere therein unto the end.

‘ 2. BECAUSE we are looked upon as a people degenerated from almost all other *baptized* congregations, at least in our parts of the nation; so that they are not only unfree, but are even afraid to to have affinity with us in the work, worship, and service of the Lord; which did incline us to appear in publick after this manner, to give a short account of our faith, in the great things of the gospel; so that, if possible, we may have more acquaintance, acceptance, and fellowship with these churches of Jesus Christ, that we believe are one with us, in the most material things of the gospel, both relating to matters of faith and practice; who, it may be, do carry themselves strange for want of a right understanding of our faith. But if, when all is done, it do not answer the end for which it is intended; but we must, notwithstanding, be looked upon as a bye people, and be rejected, or laid aside, we trust we shall keep close to  
‘ the



‘ the Lord in the things that we at pre-  
 ‘ sent understand, until we are by some  
 ‘ divine authority convinced of some reli-  
 ‘ gious mistakes therein, &c. and now  
 ‘ we shall proceed to explain ourselves by  
 ‘ those brief articles of faith following.

‘ WE have in this short *narrative* ta-  
 ‘ ken care to place the scriptures, such as  
 ‘ are most plain and pertinent to every  
 ‘ article, not in words at length, but only  
 ‘ refer to the chapter and verse for brevity  
 ‘ sake.’

IT was about this time that the malice of the implacable enemies of the *Baptists* vented their abominable slanders against Mr. *Thomas Grantham*, a faithful minister of the gospel, a gentleman so endowed with all moral and christian virtues, that many of his acquaintance were persuaded that he was equalled by few, and exceeded by none that lived in his day; and yet this pious and useful man could not escape the *persecution of the tongue*. Some said he was a drunkard; others, a whore-monger; some, that he was a Jesuit; others, that he was a thief, and stole sheep and hurdles; and not only of the common people, but men of reputation too; one was a gentleman, called Mr. *Toathby*, that had been a persecuting magistrate, though out of commission, when he vented this slander against Mr. *Grantham* at Nor-  
Thomas  
Grantham  
slandered.  
wich.

*wich*. Another was one Mr. *John Willet*, rector of *Tattershal* in the county of *Lincoln*, who declared in writing under his hand, that he saw Mr. *Grantham* stand in the pillory *two* hours at *Louth* in *Lincolnshire*, for causing his man servant to fetch up seven sheep of one of his neighbours, and to brand them with his own brand, &c.

ON the 6<sup>th</sup> of *October*, 1691, this vile priest, before *Thomas Blofield*, Esq; mayor of *Norwich*, did with great humility confess his wickedness; and that all was false which he had said, and subscribed against Mr. *Grantham*; and he did over and over, with crying and bended knees, and wringing of his hands, desire forgiveness of him; which he, like a good christian, readily granted, though the worshipful mayor declared, that it was the foulest thing that ever he heard; and said, it was next to the taking Mr. *Grantham*'s life, and rebuked the slanderer for his wickedness, which was such as deserved severe whipping; and further said, if Mr. *Grantham* forgave him, it was a very great kindness; and commanded his clerk to make a record of his confession; and ordered that the *slandering* priest should sign and seal it; which was done accordingly, and is as followeth, *viz*.

*Norwich,*

*Norwich.*

‘ WHEREAS I *John Willet*, late rector  
 ‘ of *Tattershall* in *Lincolnshire*, did, on  
 ‘ the 2d day of *October* 1691. wickedly  
 ‘ and falsely certify, and subscribe, That  
 ‘ *Thomas Grantham*, late of *Lincolnshire*,  
 ‘ and now inhabitant in the city of *Nor-*  
 ‘ *wich*, did, to my knowledge, stand in  
 ‘ the pillory at *Louth* in *Lincolnshire*, two  
 ‘ hours, for stealing sheep and hurdles;  
 ‘ and that I did see him hold up his hand  
 ‘ at the bar. And further I do declare,  
 ‘ that I have not only wickedly abused the  
 ‘ said *Thomas Grantham*, in in all these  
 ‘ things, but falsely accused *Dr. Hillyard*,  
 ‘ *Mr. John Connould*, and *Mr. Thomas*  
 ‘ *Poke*, in saying at *Great Yarmouth*, that  
 ‘ I was drawn to it, by the foresaid *Dr.*  
 ‘ *Hillyard*, *Mr. John Connould*, and *Mr.*  
 ‘ *Poke*, by giving me too much wine, and  
 ‘ two shillings in money. And I further  
 ‘ do declare, that what I said of *Mr.*  
 ‘ *Grantham*, and subscribed, was false,  
 ‘ and from my self only; and that I drank  
 ‘ but one glass of wine at the doctor’s a-  
 ‘ foresaid. And I believe that the doctor  
 ‘ supposing I was in want, did out of  
 ‘ his christian charity give me two shillings.  
 ‘ In witness whereof I have hereunto set  
 ‘ my hand and seal, before *Thomas Blo-*

‘ *feild*, Esq; mayor, the 6th day of *Octo-*  
 ‘ *ber*, *Anno Dom.* 1691.’

*John Willet* o

Sealed and subscribed before  
 me *Tho. Blofeild*, mayor.

Now this wretched slanderer had no money to free himself from the officer; therefore Mr. *Grantham*, to prevent his going to prison for charges, gave the officer *ten shillings* to set him at liberty. Thus he manifested *love* to his *enemy*, requiting him good for evil.

Anno  
 1692.  
*A third*  
*general*  
*assembly*  
*of the*  
*Baptists.*

ANOTHER *general assembly* of the *Bap-*  
*tists*, consisting of elders, ministers, and  
 messengers, was held at *London*, *May* 3,  
 1692, and continued to the 24th of the  
 same month. And in order to the more  
 comfortable communion of those churches  
 that were in *union*, and then consisted of  
 107, it was thought expedient,

‘ 1. THAT whereas for some years last  
 ‘ past, the churches have had in several  
 ‘ *counties* particular associate meetings,  
 ‘ and one general at *London* annually; it  
 ‘ is now proposed to divide this *one* gene-  
 ‘ ral into *two*, and to keep *one* in the *West*,  
 ‘ and *one* here for the *East*: That in the  
 ‘ *West* to be at *Bristol*, and the other in  
 ‘ *London*; desiring, that all churches will  
 ‘ send messengers to one or the other, once  
 ‘ a year



‘ a year, as may be most for their convenience ; and that either from their particular churches, or they that live remote from such associations, as they think meet to keep.

‘ 2. THAT the meeting at *Bristol* be kept annually at the time called *Easter* ; and that at *London* at the time called *Whitfontide*.

‘ 3. THAT *two messengers* be sent down from *London* every time to that at *Bristol* ; and also *two* sent up from that at *Bristol*, to that at *London*, for the maintaining of general communion.

‘ 4. FOR the better keeping up of the *fund*, that this method be observed. That all churches make quarterly collections, in what method they think best, for the encouragement of the *ministry*, by helping those ministers that are poor, and to educate brethren that may be approved, to learn the knowledge of those tongues wherein the scriptures are written.

‘ 5. THAT those *assemblies* are not to be accountable to one another, any more than churches are.

‘ 6. THAT no churches make appeals to them, to determine matters of *faith* or *fact*, but propose or query for advice.

‘ 7. THAT

‘ 7. THAT after both the meetings in  
 ‘ *West* and *East* have been held, that a ge-  
 ‘ neral *narrative* be printed, and sent to  
 ‘ all the churches, of such matters as may  
 ‘ be of general use.’

The con-  
 troversy  
 about sing-  
 ing refer-  
 red to  
 them.

THERE being a controversy about  
*singing the praises of God in the assembly for*  
*publick worship*, managed and maintained  
 in print by several persons of the baptized  
 churches; it was agreed by *both parties*  
 to refer the matter to the examination and  
 determination of *seven* of the brethren  
 nominated by this *assembly*; and for that  
 end, the following question was proposed  
 to *both parties*, in the general *assembly*, viz.

Q. WHETHER you are willing to be  
 determined by the said brethren, and re-  
 solve to do what they shall determine, in  
 order to the removing of all those reflec-  
 tions that are writ in all the books that are  
 printed on both sides, about the *contro-*  
*versy of singing?* &c. The matters to be  
 debated, and determined, are only respect-  
 ing *reflections*, and matters of *fact*.

THIS *question* was answered and fully  
 agreed to, by Mr. *William Kiffin*, Mr.  
*John Man*, Mr. *George Barret*, Mr. *Wil-*  
*liam Collins*, Mr. *Benjamin Keach*, Mr.  
*Richard Steed*, and Mr. *Thomas Hollowell*.  
 And the persons nominated to examine  
 and determine the matters aforesaid, were  
 Mr.

Mr. *Andrew Gifford*, Mr. *Edmund White*,  
 Mr. *Henry Austin*, Mr. *Robert Keate*,  
 Mr. *John Willis*, Mr. *Samuel Buttal*, and  
 Mr. *John Scott*.

THE determination that was read to *Their de-*  
*both parties in the assembly, May 24, and termina-*  
 signed by them, was as follows :

‘ \* *Beloved and honoured in the Lord, for*  
 ‘ *your work sake,*

‘ WE your unworthy brethren, whom  
 ‘ you have chosen to examine, and deter-  
 ‘ mine the matters aforesaid, so far as we  
 ‘ know our own hearts, have singly, with-  
 ‘ out respect of persons, judged as for the  
 ‘ Lord, and *unanimously* concluded, that  
 ‘ those persons who have been concerned  
 ‘ in this *controversy*, have on both sides  
 ‘ erred in most of the particulars that were  
 ‘ laid before us. If we have been partial  
 ‘ in any thing, it is only, for which we beg  
 ‘ your pardon, that we lay your evils be-  
 ‘ fore you in easy terms, from this confi-  
 ‘ dence, that the grace of God will help  
 ‘ you much more to aggravate them in  
 ‘ your own souls; especially when you  
 ‘ compare how unlike to Jesus Christ, and  
 ‘ the holy commands he hath given for  
 ‘ brotherly love, your treatment hath been  
 ‘ one towards another; *who when he was*  
 ‘ *reviled, reviled not again, 1 Pet. ii. 22,*

\* Narrative, p. 11.

‘ 23. And how far short in this *contro-*  
 ‘ *versy* you have come, in answering that  
 ‘ character, which the Spirit of God gives  
 ‘ of true charity, 1 *Cor.* xiii. 4, &c. Had  
 ‘ the things wherewith you charge one  
 ‘ another been true, we humbly conceive,  
 ‘ you should have taken those rules Christ  
 ‘ hath prescribed in a more private debate,  
 ‘ way, and method, that would not have  
 ‘ reflected upon your holy profession, and  
 ‘ the name of God, to convince one an-  
 ‘ other of your errors; and that the ways  
 ‘ you have taken to discover the nakedness  
 ‘ of your brethren, have been irregular,  
 ‘ and tended rather to beget greater of-  
 ‘ fences and stumblings, than convincing,  
 ‘ healing, and recovering. *Ham*, for dis-  
 ‘ covering the nakedness of *Noah*, was ac-  
 ‘ cursed of God, *Gen.* ix. 29. To pro-  
 ‘ claim one anothers errors to reproach, is  
 ‘ from the evil one, and to give our ene-  
 ‘ mies occasion to rejoice over our failings,  
 ‘ forbidden to be told in *Gath* and *Gilgal*,  
 ‘ 2 *Sam.* i. 20. You know who hath said,  
 ‘ that the issue of *biting* will be *to devour*  
 ‘ *one another*, if God prevent not. We  
 ‘ grieve to think, what dishonours your  
 ‘ methods will bring to the name of God,  
 ‘ reproach to your holy profession, stum-  
 ‘ bling to sinners, and divisions among the  
 ‘ churches of Christ. And therefore as  
 ‘ brethren, partakers of the same grace,  
 ‘ we humbly exhort you, and pray God  
 ‘ would



‘ would make you all sensible of your errors, humble you for them, *as God for Christ’s sake hath forgiven you*; so you would for his name’s sake *forgive one another*. And as he is pleased to make you sensible of your errors, acknowledge them one to another, and give us cause of great rejoicing, that have grieved us whilst we have been searching into your uncharitable, unfavoury censures, reflections and reproaches, which you have in your books loaded one another with; and through temptation have been prevailed upon to take wrong measures and misrepresentations of one another within your selves. And therefore in the name of the Lord, and for his sake, we entreat and determine, that you proceed no longer in such methods.

‘ WE have also considered, and determined, (that for the prevention of any further reproach and dishonour that may come upon the name of the Lord, and your holy profession, that nothing will prove more effectual for this end, than) that all persons that are concerned on both sides in this *controversy*, be desired, and we do desire, and determine, that they should call in, and bring all their books hereafter mentioned into the *assembly*, or to whom they shall appoint, and leave them to their dispose. And that if any do persist in this reproachful  
‘ method,

‘ method, we do seriously deliver it as our  
 ‘ sense, that that person or persons who  
 ‘ do those things, that sow offences, dis-  
 ‘ cord and divisions, among the churches  
 ‘ of Christ, should be remarked. We  
 ‘ could entreat you, upon our knees,  
 ‘ might we prevail with you in this mat-  
 ‘ ter, that you would join together, *to*  
 ‘ *keep the unity of the spirit*, and of our  
 ‘ holy profession, *in the bond of peace*.

‘ MOREOVER we entreat and deter-  
 ‘ mine, that it be inserted in the *narra-*  
 ‘ *tive*, that none of the members of the  
 ‘ churches do buy, give, or disperse any  
 ‘ of these books aforesaid underwrit; nor  
 ‘ any other that have those uncharitable  
 ‘ reflections in them against their bre-  
 ‘ thren: and that no person do sell them,  
 ‘ or give them to others.

‘ THE names of the books, some of  
 ‘ which we have seen, and all others, that  
 ‘ have such reflections though not seen,  
 ‘ are,

‘ 1. *A sober reply to Robert Steed's*  
 ‘ *epistle*.

‘ 2. *Truth soberly defended*.

‘ 3. *A serious answer, &c.*

‘ 4. *Truth cleared, or a brief narrative*  
 ‘ *of the rise, &c.*

THUS a stop was put to the troubles  
 that threatened the *baptized* churches up-  
 on this *controversy*; and many of them  
 from

from that time *sung the praises of God in their publick assemblies*, who had not used that practice before.

VERY numerous were the *baptized churches in England* at this time: and tho' but one hundred and seven churches are mentioned, which made up this *general assembly*, it is to be observed, there were many other churches of the same faith and order, that associated together, which never joined in these *assemblies*; besides a great number of *baptized churches*, who hold the doctrine of *universal redemption*; and from hence have been unhappily distinguished from their brethren, by the name of *general Baptists*; though in the course of this history I have included *both*, without any distinction, under the title of *English Baptists*. These, in the like order and manner, had their annual *general assemblies*; and the same is still continued amongst them, and held at *London* in the *Whitsun-Week*, even to the present times. And it were to be wished, that this distinction were laid aside, and that the pastors of the *baptized churches* would concur to heal their flocks of such dividing principles. But if they will still continue to encourage such distinctions and divisions, because it tendeth to the supposed interest of themselves, let them prepare to answer such unfaithfulness to the great shepherd of the flock, who has said, *that a house or kingdom*

*kingdom divided against it self, cannot stand, but is brought to nought.*

THE Rev. Mr. *Baxter* acknowledges, that the *Baptists* are not so faulty as the *Pædobaptists*, in their divisions and separations. For in his preface to the *cure of church divisions*, he says, ‘ Two separating  
 ‘ dividing principles will never give peace  
 ‘ to the church where they prevail. The  
 ‘ one is, the confounding mens title to  
 ‘ visible church-membership and communion, with their title to justification and  
 ‘ salvation. The other is, the imposing of  
 ‘ new terms and titles of visible membership and communion, and rejecting the  
 ‘ sufficiency of the terms and title of  
 ‘ Christ’s appointment. Christ, *says he*,  
 ‘ hath solemnly and purposely made the  
 ‘ *baptismal* covenanting with him to be  
 ‘ the terms and title to church-membership and communion;’ and the owning  
 ‘ of the same covenant is the sufficient title  
 ‘ of the adult. And the imposers that  
 ‘ come after, and require another kind of  
 ‘ evidence of conversion or sanctification  
 ‘ than this, do confound the church, and  
 ‘ enflame the people, and leave no certain  
 ‘ way of trial, but make as various terms  
 ‘ and titles, as there are various degrees of  
 ‘ wisdom, and charity, and various opinions in the pastors (yea, in all the people, to whom they allow the judgment  
 ‘ of such causes) in the several churches.

‘ In



‘ In this point, *adds he*, the *sober* Anabap-  
‘ tists seem to come nearer the truth  
‘ than they.’

IT is to be observed, that the *two mem-*  
*bers*, called *messengers*, from every church,  
who with their ministers composed these  
general assemblies, would have been more  
properly stiled *representatives*; because one  
great part of the *Baptist* churches, and par-  
ticularly those who are stiled *general Bap-*  
*tists*, the pastors, for the greater utility of  
their work, do appoint and set apart some  
of the most able, useful, and diligent mi-  
nisters amongst them, to visit the churches  
round about them, to preach the word,  
and exercise a kind of superintendency  
where they come. These are still conti-  
nued in some parts of the kingdom, and  
for distinction sake, are called *messengers*.  
There is annexed to Mr. *Grantbam's* an-  
swer to Mr. *Danvers* of *laying on of hands*,  
a treatise of *the successors of the apostles*; in  
which he pleads for the *Jus Divinum* of  
the *messengers office*. But the book I have  
not seen.

THE *French* king, and his confidents, Anno  
those implacable *Tories* and *Jacobites*, a- 1696.  
bout the year 1696, formed a *secret* scheme  
and design against king *William*, and his  
dominions of *Great-Britain* and *Ireland*,  
for an intended *assassination* of his majesty.  
But some private letters from *France* fru-

strated their designs. Sir *John Fenwick* \*, one of the plotters, when he was taken, wrote a letter to his lady, to inform her of his misfortune; acquainting her, that he looked on himself as a dead man, unless powerful application could be made for him, or some of the jury could be *bribed* to starve out the rest. This letter was intercepted. At his first examination before the lords justices, he flatly denied every thing; but when this letter was shewed him, he was confounded. In his private treaty with the duke of *Devonshire*, he insisted upon an assurance of life, upon his promise of discovering all he knew. This the king refused, and would have it left to himself to judge of the integrity and importance of these discoveries. *Fenwick* resolving therefore to throw himself on the king's mercy, sent his majesty a paper, in which, after a bare account of the consultations among the *Jacobites*, he said in general, there was in *England* a settled number of persons to manage the affairs of king *James*. And being afterwards put upon to name those persons, and to descend to particulars, he gave in another writing, wherein, among other things, he pretended that king *James*, and those who were employed by him, had assured the *Jacobites*, that the earls of *Shrews-*

\* *Life of Marlborough*, Vol. I. p. 115.

*bury*, *Bath*, and *Marlborough*, the lord *Godolphin*, and admiral *Russel*, were reconciled to him, and were now in his interests, and acting for him. That *Shrewsbury* came again into the office of secretary of state, by the operation and consent of king *James*, and that he was in treaty with that monarch, before he laid down the seals; that the lord *Marlborough* had promised king *James* some service, which had inclined his majesty to promise his pardon; that the earl of *Bath* was to betray *Plymouth* into the hands of the *French* king; that admiral *Russel* and the lord *Godolphin* had likewise undertaken particular services; and that commissary *Crawford* had sent over to *France* a list of the forces in *England*. These informations at first startled not only the court, but the king himself, and gained Sir *John Fenwick* some time. But as he did not offer the least appearance of proof, or circumstance, to corroborate his assertions, not even that could amount to a presumption, to support his accusation; this pretended discovery could at most go no farther than to raise the king's jealousy of those persons. But with every impartial person, it could be looked on as no more than a mean prevarication without any grounds. And his shifting behaviour afterwards, before the *house of commons*, was more than a sufficient proof of it. As such like-

wife that *house* treated it; and to do justice to the loyalty of these injured noblemen, and entirely to clear them from these false accusations, voted, that the papers which have been read, intitled, Sir *John Fenwick's informations*, accusing several peers of the realm of disloyalty, were *false* and *scandalous*, tending to the subversion of the government, to raise a jealousy between the king and his subjects, and to stifle the truth of the controversy. And these prevarications are supposed to have been one great inducement with many members, to concur in the *bill of attainder*, which brought him to the scaffold.

‘ A LATE author, (says Mr. *Lediard*,\*)  
 ‘ says, *Fenwick* was put upon this artifice  
 ‘ to save his life, or at least to gain time,  
 ‘ by the earl of *Monmouth*, formerly known  
 ‘ by the name of lord *Mordaunt*; who,  
 ‘ he adds, was the contriver of it, more  
 ‘ out of spleen or revenge, against certain  
 ‘ persons, who he thought were more fa-  
 ‘ voured than he, than to serve *Fenwick*.  
 ‘ To this end, he drew up certain instruc-  
 ‘ tions, which he put into the hands of  
 ‘ the dutchess of *Norfolk*, to be conveyed  
 ‘ to the prisoner; who finding it accom-  
 ‘ panied with threats and promises, ac-  
 ‘ cording to the use he should make of  
 ‘ those instructions, he thereupon formed

\* Life of *Marlborough*, Vol. I. p. 117.



‘ the accusation I have given an account  
‘ of above.’

THIS was the first attempt of our enemies against our civil and religious liberties. They endeavoured to render the patrons thereof suspected both by the court and country: and though they met with a disappointment, yet they still continued their attempts, and so far prevailed in the next reign, as to effect it, had not providence, I may say, miraculously interposed to save us. And the same attempts are still carrying on by that restless party, as shall be shewn in the sequel of this history, in proper place.

HIS majesty was congratulated by the nation on his deliverance from this *horrid* intended *assassination plot*, by many *addresses*. And the *Baptists* presented their *address* to him, by Mr. *Joseph Stennet*, on the 9th of *April*, being introduced by the right honourable the earl of *Monmouth*, then earl of *Peterborough*: which address was at that time much taken notice of, and was as followeth.

*Life of*  
*Stennet,*  
*p. 16.*

*' To the King's Most Excellent Majesty.*

*' The humble address of the ministers of*  
*' the Baptist denomination, in and about*  
*' the city of London, in behalf of them-*  
*' selves, and their respective congrega-*  
*' tions.*

*' May it please Your Majesty,*

*' AFTER having paid the grateful tri-*  
*' bute of our humble thanks at the throne*  
*' of the king of kings, for that signal*  
*' favour, wherewith his providence has*  
*' blessed your majesty, these your king-*  
*' doms, and the whole protestant interest*  
*' abroad, in the seasonable discovery and*  
*' defeat of the late barbarous conspiracy*  
*' of the blood-thirsty enemies of your ma-*  
*' jesty's government and life ; a life high-*  
*' ly endeared to us, by the many succes-*  
*' sive dangers to which your majesty has*  
*' so generously exposed it, in the defence*  
*' of all that's valuable to us ; and by those*  
*' remarkable instances of the divine pro-*  
*' tection, by which it has been as often*  
*' guarded: We your majesty's most loyal*  
*' and obedient subjects, with all becom-*  
*' ing respect, beg leave to congratulate*  
*' your majesty on this so eminent and*  
*' happy deliverance.*

*' AND we gladly embrace this occasion*  
*' to assure your majesty, that as we have*  
*' enjoyed*

‘ enjoyed a share of the benign influences  
‘ of your government, whereby both our  
‘ *civil* and *religious* liberties have been so  
‘ happily protected and vindicated ; so we  
‘ shall make it our glory (as we account it  
‘ our duty) to render your majesty the  
‘ utmost service we are capable of, in that  
‘ sphere, wherein the law allows us to  
‘ move. And as a further testimony of  
‘ our fidelity and affection to your ma-  
‘ jesty’s person and government, we cheer-  
‘ fully follow the pattern of the honoura-  
‘ ble the *house of commons*, in subscribing  
‘ the *association*, subjoined to this our  
‘ humble address. Nor shall we cease to  
‘ offer our fervent supplications to heaven,  
‘ that the spirit of wisdom may continue  
‘ to direct all your majesty’s councils ; that  
‘ the Lord of hosts may still succeed your  
‘ arms ; that troops of associate angels  
‘ may always guard your royal person ;  
‘ that your majesty may have a long and  
‘ prosperous reign on earth ; and at length  
‘ wear a crown of immortal glory in the  
‘ kingdom of heaven. So pray,

Great Sir,  
Your majesty’s most loyal,  
and most dutiful subjects  
and servants.

I SHALL in this place take notice of the *controversy* between Mr. *Matthew Caffin*, and Mr. *Joseph Wright*, which brought some trouble to the baptized churches.

Matthew  
Caffin's  
contro-  
versy.

Mr. *Wright* brought a charge against Mr. *Caffin*, and, in a *general assembly*, insisted upon his being excluded, both from the *assembly*, and from all communion with the *Baptist* churches; and in proof of his charge, alledged several things he had heard from him in private conversation; and that in particular, he had started such objections to certain material parts of the *Athanasian Creed*, as amounted to a direct denial, both of the *divinity* and *humanity* of Christ. Mr. *Caffin's* answers to these charges were to this effect. He readily acknowledged, that there were some propositions in that *creed*, which were above his understanding, after the most diligent and impartial examination; and therefore he never had, nor could as yet receive it as the standard of his faith. He insisted upon it, that the holy scriptures contained all that could be necessary for a christian to believe and profess; that if he were from hence catechised ever so severely, he should not decline a free and open declaration of his sentiments; alledging his belief in Christ, as the WORD, in the beginning of the creation with God; and



and that he was in the highest imaginable sense, GOD, consistently with that most established truth, that there can be but *one absolutely supreme God*. He thought Christ was the *God over all*, intended by St. *Paul*, which he could understand conformably to our Lord's own declarations concerning himself. That as to his FLESH, he believed, Christ was the seed of the woman, the son and offspring of *David*, conceived indeed *miraculously*, but born of *Mary* in the same natural way as other children. That it had been his study and delight to exalt and honour his Saviour, both as *God* and *Man*, to the highest degree of thought. That he had never disturbed the minds of any christians about *unrevealed* sublimities, but was willing every one should have the same liberty of judgment which he claimed to himself. That he was far enough from perfection in knowledge; but, as his friends well knew, was always open to conviction, and thankful for every addition of further light.

THIS defence gave a *general* satisfaction to the *assembly*, which then was numerous; and Mr. *Wright* was much discountenanced, for his unbecoming reflections, and want of charity.

SOMETIME after, at a *general assembly* held at *Ailsbury*, in the county of *Bucks*, Mr. *Wright* obtained another to  
join

join with him, and there exhibited his charge against Mr. *Cassin*; but met with a disappointment: for that *reverend body* resolved to maintain amity and friendship with Mr. *Cassin*, though he might vary a little in some abstruse *unrevealed* speculations.

THOUGH these disappointments caused Mr. *Wright* to leave the *assemblies*, and protest against them all, yet the seeds of contention he had sown, sprang up and brought forth such bad fruit, as had like to have been of ill consequence. For the churches in *Buckingham* and *Northamptonshire* exhibited the like charge to the *assembly* against Mr. *Cassin*, and moved that he might be brought to judgment. He laboured with great meekness and condescension to explain himself, and recover their good opinion, but with little success. So that after their repeated complaints, the *assembly* agreed, that the next year his case should be fully examined; which was to be at *Whitsonide* in the year 1700.

THE *general assembly* at that time met, and Mr. *Cassin* being present, to prevent confusion, and tedious debates, they appointed a *committee* of *eight* persons, *four* of whom were on the complainants side, to confer with Mr. *Cassin*, and to draw up some expedient to be assented to and signed, which might be a sufficient ground of union. This was done, several times

read, and signed by those present, 'and was as followeth. The which I have taken from the account which the *complainants* themselves published, *viz.*

' ACCORDING to the trust reposed in us, we offered to the *assembly*, that it be agreed to, That Christ, as he was the *Word*, is from the beginning: but in time that *Word* took not on him the nature of angels, but he took on him the seed of *Abraham*; and as such is *Emanuel*, *God with us*, or *God manifest in the flesh*: and as he is the *Word*, is one with the Father, and the Holy Ghost. And as he was *God manifest in the flesh*, so he is the Jesus, *that tasted death for every man*. And further; whereas there have been, and yet are, debates about the MOST HIGH GOD, we conceive, he is one infinite, unchangeable, and eternal spirit, incomprehensible Godhead, and doth subsist in the Father, the Word, and the Holy Ghost.'

*William Cooch,  
Benjamin Miller,  
Thomas Kirby,  
David Brown,  
William Vincent,  
John Hassum,  
John Amory,  
Nathanael Gale.*

IN the *Assembly's* Journal, this clause, which the publishers omitted, is inserted, viz. ' That the defence brother *Matthew Caffin* has made, together with his acknowledgments, are to the satisfaction of the *assembly*.'

AT the next meeting of this *general assembly*, was presented a long letter from the churches in the county of *Northampton*, complaining that Mr. *Caffin* was not tried to their satisfaction. And after debating deliberately thereupon, it was put to the vote, and carried by a great majority, that the declaration Mr. *Caffin* had made, and his signing the aforesaid expedient, was sufficient and satisfactory.

Mr. *Caffin's* age did not permit him any longer to endure the fatigues of travelling to attend these *annual assemblies*, yet notwithstanding, the dissatisfied wrought up their uneasinesses to such a pitch, as to forsake the *assemblies* of their brethren, and met together by themselves. This continued some years; but at length, after some essays for a friendly union, it was accomplished; and they united upon the sure foundation of forbearance and charity, and adhering to the scriptures only, as the *compleat* and *only* rule of faith and practice,

AND here I cannot but observe, that through the whole course of the complaints exhibited on account of Mr. *Caffin's*



*fin's* principles, no one ever objected any thing against his christian practice; his life, from the beginning to the end, was one continued series of piety, unspotted, and undissembled; equalled but by few, and exceeded by none.

IT is true, this *general assembly* was by the dissatisfied, when they withdrew from them, called *Cassinite*; and least time should wear out the knowledge thereof, the reverend Mr. *Lewis* of *Margate*, has been pleased, in his late history, to revive it, Page 110. but in a very ill-natur'd, if not a false light: for I know of no part of the *Anabaptists*, as he calls them, that are distinguished by that name for particular opinions, in *Kent*, or elsewhere. This lies upon him to make good, as well as his other account he has at random given us, without any proof, *viz.* that some of the descendants of the *Moravian* Anabaptists are now in the new plantation of *Georgia*; or he must be reckoned by his readers an unfair historian. I never find these nicknames fixed upon religious persons to come from the best of men; but there are now some in his own church who are called *Methodists*, whom I shall leave to Mr. *Lewis's* serious consideration, and proceed.

THIS is all I have met with on the *Doctrine of the Trinity*, wherein the *English* Baptists have publicly manifested their  
zealous

zealous *orthodoxy* and rigour in, except a very late instance, which is hardly worth mentioning, because it was transacted but by a few, and does not affect the body in general. I mean the case of Dr. *Rhudd*, who was excluded from the company of a small society of *Baptist ministers* who meet together weekly at *Blackwell's Coffee-house* in *Queen-street, London*. These gentlemen, to shew their *orthodoxy*, instead of using an argumentative method to reclaim their brother, supposed by them to be fallen from the faith, at once exclude him their society; and though the Doctor has published several letters by way of complaint; and also wrote in vindication of the principles for which he was excluded; nothing respecting his moral character having been laid to his charge; yet no answer has been made by the excluding gentlemen thereunto: so that the Doctor, in the judgment of impartial men, must be looked upon as one who was not treated like a brother, a scholar, nor a gentleman. But as the world are ready to charge the body with the actions of some few amongst them, I shall observe, that these gentlemen, who have been made publick on the account of their conduct, respecting some differences among themselves, have not the sanction of their churches by *messengers* to join with them, as hath been, and is still the practice of the *Baptist churches*

*churches* in general, respecting their *assemblies* and *associations*; therefore, if thro' weakness their conduct be not justifiable, it does not affect the body. And I must beg leave to rectify a mistake that Dr. Rhudd seems to me to be under, when, reflecting on the treatment he met with from this society for their precipitant exclusion of him; which he says, \* 'He is inclined to think arose at first from the ardor of real zeal, though *not according to knowledge*; and that they have since found it necessary to ply the signals of resentment to secure their *authority* with the body of the people.' So far is this *society* from having any authority with the body, that they have not so much as their sanction. It is true, this *society* has been of long standing, and not without much usefulness; and there are still some worthy men amongst them. But as is common to almost all *societies*, intended at first for a publick good, so time cloaths them with such innovations, that it frequently happens they afterwards bear little or no resemblance to their original. There have been men of the greatest learning, who many years presided in this *society*, and behaved themselves with such moderation, that both the clergy of the established church, and ministers of the other dissenting congregations, have paid a reverence

\* *Mrs. Ginn's Funeral Sermon, Dedication, pag. 5.*

a reverence to, and shewed a respect for them, by applying to them in such cases where the *Baptists* have been concerned. It is but of late years they have been rendered contemptible with the name of the *Baptist Board*, which they obtained under their present head. And I think it worthy of consideration, whether it were not better to have no such *society*, or at least, that they were under some better regulation, that the publick may no more be troubled with their petty differences.

IF any shall think fit to reflect on the *Baptists* in general, for the unbecoming heat which some of that denomination have shewed against their brethren Mr. *Cassin* and Dr. *Rbudd*; let them remember what I have often hinted, that the disorders of a few cannot justly be charged upon the whole body. Were I so inclined, I could easily retort the reproach upon the *Pædo-baptists* in a plentiful manner, without going back for instances beyond our own memory, witness the treatment of Dr. *Clarke* and Mr. *Whiston* among the clergy of the church of *England*, merely for differing from them in this same doctrine of the *Trinity*. The publick proceedings against both, and the scandalous treatment of the latter, by Dr. *Sacheverel* and Dr. *Humphrys*, to the excluding of him from so much as standing in his own parish church, drew from him



him a *letter*, which he sent to Dr. *Humphrys*; but the Doctor refused to receive it.

THIS letter is so excellent, I cannot pass it by; though some may think it has no right to this place in my history. It breathes such a spirit of true purity, and christian humility, that it cannot be improper any where. And I am very much mistaken if Mr. *Whiston* does not agree with us, that *baptism* is to be performed by *immersion*; and that a personal profession of faith ought to precede it.

*Cross-street, Hatton-garden, St. Paul's-day, 1718-19.*

S I R,

‘ I ATTENDED as well as I could, in the place where I was obliged to stand this morning at church, to what you said in the pulpit, with relation to me, my doctrine and conduct. You will easily imagine I could not assent to all you intimated about my doctrine; especially while you, as well as Dr. *Sacheverel*, and abundance more, still suppose, that I am one who really deny the *divinity* of our blessed Saviour; which supposition is so intirely ungrounded, that I can hardly imagine you have ever read what I have written upon that subject. I am so far from the *Ebionite* or *Soci-nian* doctrine, that in my own private

VOL. III. U ‘ opinion,

‘ opinion, I am no way satisfied so much  
 ‘ as to *baptize* any that openly profess it.  
 ‘ I fully believe all that *divinity* of the  
 ‘ Son of God which is consistent with the  
 ‘ *supremacy* of the one God the Father ;  
 ‘ with Christ’s own words, that the *Fa-*  
 ‘ *ther is greater than he* ; and with all  
 ‘ the ancient creeds and records of our  
 ‘ religion. I therefore insist upon it, that  
 ‘ you do me open justice in this point ;  
 ‘ and never make the congregation believe  
 ‘ that I, in the least, favour any that  
 ‘ really deny our Lord’s *divinity*, much  
 ‘ less any that suppose him a *meer man*.  
 ‘ I also insist upon it, that when you call  
 ‘ me an *Arian*, you explain yourself so  
 ‘ that all may know that you mean  
 ‘ thereby an *Eusebian*, or such as had  
 ‘ the odious name of *Arian* unjustly given  
 ‘ them by the *Athanasians* ; for in no  
 ‘ other sense was I ever an *Arian*, as you  
 ‘ must know, if you have read my writ-  
 ‘ ings. As to that degree of moderation  
 ‘ you expressed in your *sermon*, with re-  
 ‘ lation to me in my present state, I thank  
 ‘ you for it. And as to your prudential  
 ‘ and friendly advice, that it would be  
 ‘ properer for me, under my present per-  
 ‘ suasion, to absent my self from St. *An-*  
 ‘ *drew’s* church, when the *Athanasian*  
 ‘ creed is appointed to be read, than to  
 ‘ give a sort of offence to the congrega-  
 ‘ tion by sitting down at the time it is  
 ‘ used,

used, I do not know but you may be  
in the right. Nor shall I scruple to  
assure you, that unless I happen to for-  
get any of those days when it is ap-  
pointed, I intend herein to take your  
advice; and since it is impossible for me  
to give my *assent* to it, to declare my  
*dissent* by staying away till that creed  
is over. What happened on *Friday* was,  
I suppose, the effect of a sudden passion  
in Dr. *Sacheverel*; so I say nothing more  
of it here. Only I shall observe to you,  
that if Dr. *Sacheverel*, your self, or any  
other of my brethren of the *clergy*, are  
dissatisfied with any of my notions or  
conduct, private conversation with me,  
or debates among friends would be more  
agreeable to scholarship, to christianity,  
to common humanity, than to use only  
the pulpit against me; where you know  
I have no opportunity to answer. I am  
sure I mean nothing but the discovery,  
practice, and restoration of the pure and  
primitive religion of our blessed Saviour;  
if you mean the same, such fair debates  
are more proper than any invectives from  
the pulpit; nay, than any other violent  
methods whatsoever.

*I am, Sir,*

*Your very loving brother,*

William Whiston.

I MUST not omit to mention, though it be not on the account of the same principles, as a witness of the quarrels the church of *England* has had within itself, *viz.* The behaviour of the *convocation* towards that great ornament of the church of *England*, the present Bishop of *Winchester*, for his noble stand in the behalf of *christian liberty* ; whose vindication against the charge of the *convocation* is above all the praises I can pretend to give it.

IT is true, his majesty thought meet to interpose his authority, and dismissed the *convocation* ; and if I mistake not, that reverend body have never since, as such, been permitted again to sit ; notwithstanding, an entire peace, harmony and concord has attended the church ever since. Indeed it procured his Lordship much trouble to reply to many pamphlets (some of them very scandalous and defaming) written against him : but his Lordship's moderation and zeal for the *protestant* religion will thereby stand upon record, as a worthy pattern, to be imitated by all who profess themselves to be the subjects of Christ's kingdom ; which, as he has most learnedly defended, and proved, is not of this world.

NOT only the clergy of the church of *England*, but the dissenters also have  
2
had



had quarrels among themselves about points of doctrine; witness the famous assembly at *Salters-Hall* in the year 1719, occasioned by the furious measures taken by some ministers in the *west country*, against their reverend and learned brethren Mr. *Peirce*, Mr. *Withers*, and Mr. *Hallet*; the first especially; after all his useful labours, particularly in the defence of *nonconformity*, merely for his being suspected to differ from them in the doctrine of the *Trinity*, even before he had publicly discovered his sentiments, and while he studiously endeavoured to conceal them.

IN this assembly, when some *Baptist* ministers pleaded against subscription to human forms, they were reproached with the names of *laymen*, and *Anabaptist teachers*; and told, that they had no business there. Mr. *Bradbury*, with a very indecent haughtiness, did in particular demand, whether that *assembly* was to be directed by the *laity*? Another, with the same ungoverned passion, did ask, whether they came thither to be contradicted by *Anabaptist teachers*? and that person was seconded by an equal ebullition of wrath and indecency against the same denomination: But they were retorted upon with a just resentment, by one who was affected by that invidious distinction; who told them, the persons they aimed at were not *Anabaptist teachers*, but *Baptist ministers*;

of which name they were not ashamed ; the former appellation denoting *re-baptism*, which they disowned.

As a further testimony of the *Pædo-baptists* quarrels among themselves about *doctrinal* points ; witness the ejection of that unblemished christian, and learned minister Mr. *Martin Tomkins*, from his congregation of *Stoke Newington* : And within these few years, the case of another gentleman of great integrity and good compass of learning, by a congregation at *Hackney*. All these gentlemen afore-mentioned, thus proceeded against, were not only noted for their usefulness, but were also men of unspotted characters for their piety and virtue.

I SHALL here observe, that the gentlemen who claim the right of *orthodoxy*, are generally the most furious, and the first aggressors. Thus Mr. *Bayle*, in his *Critical Historical Dictionary*, on the article of *Arius*, says, ‘ It cannot be denied  
 ‘ that the *orthodox* were the aggressors ;  
 ‘ for we have seen that *Constantine* banished the ring-leaders of *Arianism*, and  
 ‘ threatened those with death who should  
 ‘ not burn all the writings of that arch-heretick ; but it is certain, that *Constantine*, his son, and *Valens*, who raised  
 ‘ *Arianism* to the throne, treated the *orthodox* with more rigour than *Constantine*  
 ‘ had done the *Arians*. Upon all other  
 ‘ occa-

‘ occasions, says he, the latter seem to  
 ‘ have been of a more tolerating spirit  
 ‘ than the former; and it is a *thesis* which  
 ‘ the philosophical commentator has un-  
 ‘ dertaken to prove in the *supplement* to  
 ‘ his work. Among other reasons he al-  
 ‘ ledges this; that at the time when *Re-*  
 ‘ *careus* extirpated *Arianism* in *Spain*,  
 ‘ the *Catholick* bishops were much more  
 ‘ numerous than the *Arian*; though the  
 ‘ *Arian* had been the predominant reli-  
 ‘ gion for near *two hundred* years before;  
 ‘ a strong presumption that the *Catholicks*  
 ‘ were but little molested.’ I am not here  
 pleading the cause of *Arianism*; but shew-  
 ing only how the *Pædo-baptist* gentlemen  
 clash one with another on the point of  
*orthodoxy*. And if this digression be deemed  
 by some not pertinent to my history, I  
 hope I may be excused, inasmuch as  
 the same is intended against a *persecuting*  
 spirit. The people in whose cause I am  
 engaged, have not only been unjustly ren-  
 dered the most *contemptible*, but also the  
 most *heretical* people in the world, and  
 have been greatly persecuted thereupon.

I CANNOT but observe here, the pru-  
 dent conduct of the ministers of the *Eng-*  
*lish Baptists*, who, in all their publick ad-  
 ministrations, either in *general assemblies*,  
 or *particular associations*, have always re-  
 quired *two* or more *judicious* gentlemen of  
 the *laity*, from each church, chosen by

the congregation, to assemble with them, to aid and assist in all their *debates* and determinations : And when ever such *assemblies* or *associations* have been, or still are held, they never claim to themselves an *authoritative* right to *command* or *impose* any of their determinations to be received ; but only *advise* those things, which upon mature deliberation and debate, do appear to them to have a tendency to the good of the whole ; a practice certainly becoming christians, and a sure ligament to unite them in love and good harmony. And I must say, in my judgment, the best means to render their *ministers*, who may be good *divines*, good *politicians* also. And such a sense had the *clergy* of *England*, of the reasonableness of such a practice, that at the very beginning of the *reformation* here in *England*, they humbly besought his majesty to appoint *thirty two* persons, half *clergy* and half *laity*, to examine the *canons* and *constitutions* in being, and to abrogate and confirm them as they should think good. This petition was changed into an act of *parliament* by the 25<sup>th</sup> of *Hen. VIII. cap. 113.*

AND that this also was the practice of the *primitive church*, that flourished within the first *three hundred* years after Christ, is proved by the learned and judicious Sir *Peter King*, late lord chancellor of *England*, in his *Enquiry into the constitution, discipline,*



*cipline, unity and worship* of the said church. The members that composed the provincial synods, that met at least *once*, and sometimes *twice* or *thrice* a year, ‘ Were, Page 140,  
 ‘ says he, bishops, presbyters, deacons, and 143.  
 ‘ deputed *laymen*, in behalf of the people  
 ‘ of their respective churches.’

I WOULD not be thought, from what I have related, to be an enemy to the ministry; no, I reverence them much, and can hardly account him a christian who does not *render to the elders that rule well, double honour*: But when ministers do contemptuously treat the laity, and lord it over them, it is an argument with me that pride has seized them; tho’ it may not be arrived to that pitch which the good Mr. *John Fox* has given an instance of, in the case of one *John Brown*, burnt at *Ashford* in *Kent*, in the year 1511.

‘ The first occasion of the trouble of this Martyrs,  
 ‘ *John Brown*, says Mr. *Fox*, was by a cer- Vol. II.  
 ‘ tain priest, who passing down to *Graves-* p. 649.  
 ‘ end in the common barge, and disdain-  
 ‘ ing that he so saucily should sit so near  
 ‘ unto him in the barge, began to swell in  
 ‘ stomach against him. At length, burst-  
 ‘ ing forth in his *priestly* voice, and *dis-*  
 ‘ *dainful* countenance, he asked him in  
 ‘ this manner; Dost thou know, said he,  
 ‘ who I am? thou sittest too near me,  
 ‘ and sittest on my clothes. No, Sir, said  
 ‘ the other, I know not what you are. I tell  
 ‘ thee,

' thee, quoth he, I am a *priest*. *What, Sir,*  
 ' *are you a parson, or vicar, or some lady's*  
 ' *chaplain?* No, quoth he again, I am a  
 ' *soul priest*, I sing for a soul. *Do you so Sir,*  
 ' *said the other, that is well done. I pray you,*  
 ' *Sir, said he, where find you the soul*  
 ' *when you go to mass?* I cannot tell thee,  
 ' *said the priest. I pray you, where do you*  
 ' *leave it, Sir, when the mass is done?* I  
 ' cannot tell thee, *said the priest. Neither*  
 ' *can you tell where to find it when you go*  
 ' *to mass, nor where you leave it when the*  
 ' *mass is done; how can you then save the soul,*  
 ' *said he?* Go thy ways, *said the priest,*  
 ' I perceive thou art an *Heretick*, and I  
 ' will be even with thee. So at the land-  
 ' ing, the *priest* taking with him *Walter*  
 ' *More* and *William More*, two gentlemen  
 ' and brethren, rode straight-way to the  
 ' arch-bishop, who at that time was *Wil-*  
 ' *liam Warham*. Whereupon the said  
 ' *John Brown*, within three days after,  
 ' was sent for by the arch-bishop. His  
 ' bringers up were *Chilten* of *Wye*, baily-  
 ' arrant; and one *Beare* of *Wilseborough*,  
 ' with two of the bishop's servants, who  
 ' with certain others, being appointed for  
 ' the same, came suddenly into his house  
 ' upon him, the same day when his wife  
 ' was churched, as he was bringing a  
 ' mess of pottage to the board, serving his  
 ' guests; and so laying hands upon him,  
 ' they set him upon his own horse, and  
 ' binding his feet under the horse's belly,  
 ' carried

‘ carried him away to *Canterbury* ; neither  
‘ he nor his wife, nor any of his friends,  
‘ knowing whither he went, nor whither  
‘ he should ; and there continuing the  
‘ space of *forty* days, from *Low Sunday*,  
‘ till the *Friday* before *Whitsunday*. Thro’  
‘ the cruel handling of the said archbi-  
‘ shops, and the bishop of *Rocheſter*, Dr.  
‘ *Fiſher*, he was ſo piteouſly entreated,  
‘ that his *bare* feet were ſet upon the *hot*  
‘ burning coals, to make him deny his  
‘ faith ; which notwithstanding he would  
‘ not do, but patiently abiding the pain,  
‘ continued in the Lord’s quarrel unre-  
‘ moveable. At length, after all this *cru-*  
‘ *elty* ſuſtained, his wife yet not knowing  
‘ where he was become, on *Friday* be-  
‘ fore *Whitsunday* he was ſent to *Aſhford*,  
‘ where he dwelt, the next day there  
‘ to be burned.

‘ IN the mean time, as he was brought  
‘ to the town over night, there to be ſet  
‘ in the ſtocks, it happened as God would,  
‘ that a young maid of his houſe, coming  
‘ by, and ſeeing her maſter, ran home and  
‘ told her miſtreſs. Then ſhe coming  
‘ to him, and finding him in the ſtocks,  
‘ appointed to be *burned* next morning,  
‘ ſat by him all the night long ; to whom  
‘ he then declared the whole ſtory, or ra-  
‘ ther tragedy, how he was handled, and  
‘ how his feet were *burned* to the bones,  
‘ by the two biſhops aforeſaid, that he  
‘ could

‘ could not set them upon the ground ; he  
 ‘ thanked God therefore, and all to make  
 ‘ me, said he, to deny my Lord, which  
 ‘ I will never do ; for if I should deny  
 ‘ him, said he, in this world, he would  
 ‘ deny me hereafter. And therefore I  
 ‘ pray thee, said he, good *Elizabeth*, con-  
 ‘ tinue as thou hast begun, and bring up  
 ‘ thy children, virtuously in the fear of  
 ‘ God. And so the next day, which was  
 ‘ on *Whitson* even, this good martyr was  
 ‘ burned.’

A SAD instance indeed of *priest-pride* !  
 notwithstanding the good man, in all his  
 conversation, behaved himself with great  
 humility, not using the christian freedom  
 of calling him *brother*, but giving him the  
 title of *Sir* ; this would not do ; but he  
 presumed to touch the skirts of his gar-  
 ment, and nothing less than his blood, in  
 such a cruel manner, could atone for this  
 so heinous an offence.

IT is certainly the *greatest* honour that  
 can be conferred upon man, to be ordained  
 to serve at *God's* altar, and made a  
 watchman over the souls of men. And  
 when such are inspired with *love to souls*,  
 so as to lay out their whole life and strength  
 for their good, to bring them unto God,  
 it is the greatest of blessings that can be  
 bestowed upon the children of men. But  
*Satan*, the grand enemy of mankind, will  
 counter-



counter-work them. For when our *chief shepherd* appeared in our mortal state, he attempted to corrupt his *ministry*, and finding he could not succeed, made his *essay* on the inferior pastors, and stirred up his party to persecute them to death; that he might shake their constancy, and make them forsake their master, as they fled at his suffering. But they rejoiced to be counted *worthy to suffer for him*. Being defeated here, he steals into the church, counterfeits the *being of a christian*, gets some of the most *subtle, selfish, and ambitious* of his party, to be advanced as *guides and pastors* of others; and in the church are some such even to this day.

FROM such *pastors as these*, springs all the *bitter envying and strife* which the apostle James says, is *earthly, sensual, and devilish*. These consider not the great and solemn charge and office of the *ministers* of the gospel, but are *meer worldlings and hirelings*, living unworthy of the sacred dignity of their office. I shall therefore set before them, though I despair of their reformation, what I have collected from a treatise, intitled, *Parochial Pasturage*; being a scheme of the *ministerial* practice, written by a *pious presbyter* of the church of *England*, and recommended to the reverend the *clergy* of the same, and is worthy the imitation of all who take upon' them that *sacred office*. Though he  
believes

believes the *English Clergy* to be a body of churchmen, excelled by none in the christian world, either for learning or piety; yet he tells them, they are sensible there are many who cavil and complain against them. ‘ Those who separate themselves, ‘ *says he*, accuse us. *Some*, that we are ‘ *idle* and *careless*, too much conformed ‘ to the vain pleasures and interests of the ‘ world, which gives us time to attend ‘ only to the common duties of our function: such as reading prayers, baptizing, ‘ burying, &c. which, say they, any ‘ child can perform, whilst we neglect ‘ the chief work, the conversion of our ‘ peoples souls. *Others*, that our only ‘ good method towards the performing ‘ that work, which is preaching, is of ‘ little use, being cold, lifeless discourses, ‘ made up for the most part of *morality*, ‘ and for the least, of *divinity*. *Others*, ‘ again, that though our preaching be never so good, ’tis generally ineffectual; ‘ because we don’t privately, and particularly inspect into the state of our peoples souls, and their improvement, or ‘ neglect of the word preached. Moreover, *some* complain that we neglect ‘ daily family devotions, both in our own ‘ practice, and in our enforcement of them ‘ on our people. *More* there are who object, that our church-members generally ‘ neglect to read the holy scriptures, and ‘ are

are very ignorant in them, which they impute to our neglect of the use of them in our families. The *Quakers* condemn us as *meer hirelings*, and say, that the little we do is for the lucre of the fleece, rather than good of the flock.—And though, *says he*, I know some of these accusations to be false, all may not be so: and therefore I resolved to lay down a scheme for doing our duty, which kept up to, might entirely stop their mouths.' And there seems to him to be only one way left, to win the *dissenters*, viz. by excelling them more and more in piety and virtue, particularly in the *labours* of their *ministerial* function.

THIS reverend gentleman, who has thought fit to conceal his name, considering the greatness and excellency of the *ministerial office*, concluded, his care of executing it well, ought to be somewhat suitable thereto, and consequently looked upon himself as *obliged* to make that care, the chief, the most constant, the most laborious of his life. The consideration of the immortality of mens souls, and of the infinitely valuable rewards God has proposed to all obedient christians, both ministers and people, became a great motive of engaging him wholly to give up himself to the great work of the ministry. This, *says he*, has affected me so, that I am resolved all my life long to act chiefly

‘ chiefly on the principle of eternity. It  
 ‘ cannot but highly affect me to think,  
 ‘ that if I serve God *faithfully*, through  
 ‘ the mediator Jesus, I shall be eternally  
 ‘ happy ; nay, if I turn, or carefully strive  
 ‘ to turn many to righteousness, I shall  
 ‘ be eminently glorious among the orders  
 ‘ of that eternal existence,’ *Dan. xii. 3.*

HAVING thus resolved to make the  
*care of souls* the grand business of his life,  
 preferring it to all other aims and satisfac-  
 tions ; ‘ Hence, *says he*, it is I lay no  
 ‘ schemes of raising my *worldly* fortune,  
 ‘ of living at ease in wealth and greatness ;  
 ‘ I leave all these things to God’s dispo-  
 ‘ sal, without concerning my self about  
 ‘ them. But my chief thoughts, my de-  
 ‘ signs, my contrivances, are, how for  
 ‘ the present time, and for the future, to  
 ‘ secure my own soul, and the souls of as  
 ‘ many as I can, in the love and interests  
 ‘ of God and Heaven.’

HE enumerates all the ways he had  
 thought on to bring a parish to general  
 piety ; and practised as many of them, as  
 his mean station, little authority, and  
 poor ability, would permit him. I shall  
 mention but some of them, though the  
 whole is worthy the perusal of all who  
 are employed in the *sacred* function.

1. HE resolved, by the grace of God,  
 to do all things *principally* for his sake,  
 and to his glory. ‘ I am, *says he*, by my  
 ‘ office,



‘ office, set apart from the world to his  
 ‘ service. I now in a sense belong no  
 ‘ more to the world, and am not only to  
 ‘ terminate in it, but to have little concern  
 ‘ with it, more than what relates to God  
 ‘ and his church.’

2. HE resolved, by the grace of God,  
 to do his endeavour to bring every thought  
 into captivity to the obedience of Christ,  
 according to the rule of St. *Paul*, 2 *Cor.*  
*x.* 5. ‘ For, *says he*, though the carnal  
 ‘ passions and appetites in men, do very  
 ‘ much sway the thoughts, yet the same  
 ‘ thinking faculty, regulated by piety, can  
 ‘ make the inclinations holy and spiri-  
 ‘ tual.’

3. HE resolved, that his words, which  
 ‘ are the outward indications of thought,  
 ‘ should be as *becometh a minister* of Christ;  
 ‘ be grave, sober, and generally tending  
 ‘ to the improvement of virtue and piety.’

4. HE resolved, to practise first himself,  
 what he persuaded others to. ‘ Hence,  
 ‘ *says he*, ’tis I strive, that all my actions  
 ‘ be holy and just, as conformable to the  
 ‘ doctrine and example of Christ, as hu-  
 ‘ man weakness will permit them, that  
 ‘ so the people may see, what I urge them  
 ‘ to, is practicable even by me. I am  
 ‘ sensible all my other endeavours are like  
 ‘ to be vain, if my own practice is not  
 ‘ added.’

5. UPON private personal duties. ‘The chief, *says he*, of these, is to get a *habit* of prayer. It is impossible he should be a good christian, much less a pious minister, who cannot pray. I speak now of private devotion; and of that, as an habitual frame of spirit, willing and ready, as far as human frailty will suffer, at all times to lift up it self in holy thought to God, either of petition or praise.’

6. HE proposed to live very abstemiously; to feed upon the most *plain* and *simple* food, and of that in *moderate* quantities, never to allow himself above *six* hours sleep. ‘For, *says he*, every priest is a spiritual watchman, and cannot be so, unless he is very careful and vigilant. — Nothing is a greater enemy to watchfulness than intemperate drinking. — Intemperance unfits us for spiritual duties, and any communion with God. Hence I resolve to be very *cautious* in the use of meats and drinks, that I may preserve my reason clear and unspotted.’

7. TIME being the *medium* of all opportunity and action, ‘I intend, *says he*, to make the best and most pious use I can of it. Having renounced the world, I shall spend very few hours in its diversions. I am naturally given to solitude, and thoroughly weaned from the charms of all conversation, but that, whose sub-  
jects

jects are virtue, religion, the love and service of God, and good of mens immortal souls ; so that if I keep up to this resolution, most of my time will be spent either in study, publick and private prayer, conversation with my pious brethren of the *clergy*, or with my parishioners, about their spiritual progress and welfare. 'Tis a sad mistake, *says he*, which some *novices* lie under ; that a *clergyman* being a *gentleman*, has the privilege of indulging his appetites as much as any other person ; of tasting the pleasures, and following the diversions of this life as freely. Hence it is that some *unwary* persons of our profession are drawn in by vicious and carnal company to give themselves up to foolish vanities, to frequent publick-houses, with little or no reserve, and live like *worldly gentlemen* indeed, in sensual pleasures, being all this while *dead* to spirituality, and the things of God. Again, *says he*, others make it necessary, that a *clergyman*, to maintain the character of a *gentleman*, do carry it *haughtily*, and superciliously among the common people ; and some, led by this false doctrine, have so carried themselves, as to render their persons, and which was much worse, their function hated and despised. I am of very different sentiments, *says he*, and think a divine ought to be

‘ the *meekest* and *humblest* of all men, even  
 ‘ like *St. Paul*, *all things to all*, that is,  
 ‘ condescending to all, *that he might gain*  
 ‘ *some*; which by a prudent man may  
 ‘ be done, without debasing himself, and  
 ‘ with observing a distance suitable to the  
 ‘ spiritual dignity of his profession. After  
 ‘ this manner I propose and hope to be  
 ‘ able to demean my self. For thus Christ’s  
 ‘ ministers are taught to be, *Mat. x. 16.*  
 ‘ *I Cor. ix. 19, 20, &c.*

8. OF parochial duties to be perform-  
 ed to the people. ‘ The first thing of  
 ‘ course, *says he*, a *minister* is to do, is to  
 ‘ *know* his people. To come to such a  
 ‘ knowledge, as is necessary for their spi-  
 ‘ ritual safety and improvement.’ [He  
 proposes to pick out some parishioner of  
 undoubted probity, whom he will engage  
 to secrecy, to give him a particular account  
 of every person in the parish, in respect  
 of his morals, and religious qualifications.  
 ‘ This done, *says he*, I intend to begin my  
 ‘ great, and most useful work of all, in  
 ‘ which I take the office of a pastor of  
 ‘ souls chiefly to consist, *viz.* of searching  
 ‘ into the condition of the peoples souls,  
 ‘ and labouring to know how it is with  
 ‘ them, in respect of their heavenly inte-  
 ‘ rests, that is, whether they are in a state  
 ‘ of nature or grace, of condemnation or  
 ‘ salvation.’



9. To the end he might know the success of his ministry from time to time, says he, ‘ I will keep a register by me, of  
 ‘ all my parishioners, having at each name  
 ‘ an account of their present spiritual condition ; their improvement or deficiency  
 ‘ in their duty, and my progress with  
 ‘ them ; and according as I find them,  
 ‘ deal with them in doctrine, exhortation,  
 ‘ rebuke, commendation, and all the other parts of my duty towards them.’

10. HE thinks it impossible for a pious minister not to have an entire love for his parish, because he has his bread from them ; and far more, because they are his brethren, or rather, children in Christ, and by his blood, heirs of heaven, as well as himself : and is convinced, that every priest ought to esteem and behave himself as a father to his people, shewing in all things his paternal care and love for them. ‘ I  
 ‘ desire, *says he*, in a particular manner to  
 ‘ demonstrate this, by striving to form  
 ‘ them an holy people, dedicated to God,  
 ‘ and getting them the reputation among  
 ‘ men, of an honest, pious, devout, and  
 ‘ knowing parish. In which graces, I shall  
 ‘ be ambitious to have them distinguished  
 ‘ from the generality of the wicked world.

‘ AGAIN, *says he*, to demonstrate my  
 ‘ love to my people, I will abound in all  
 ‘ the *acts* of charity I possibly can ; even  
 ‘ to the very *utmost* my circumstances can

‘ afford. I will endeavour to be their  
 ‘ friend in their worldly concerns, and  
 ‘ will strive to be every way *beneficent* and  
 ‘ helpful to the poor. They shall always  
 ‘ find a *welcome* at my house; not at the  
 ‘ door, but *within*, in a place appointed  
 ‘ for them. I loath the treating these  
 ‘ dear souls with contempt, whom Christ  
 ‘ died for; and who being friendless,  
 ‘ ought to be regarded, and assisted the  
 ‘ more. I propose to provide a *dinner*  
 ‘ *every* Sunday, for as many of the poor  
 ‘ of my parish as I can afford; and so by  
 ‘ feeding their bodies, and raising in them  
 ‘ chearful spirits, fit them the better for  
 ‘ God’s publick service, that with glad  
 ‘ and thankful hearts they may praise him,  
 ‘ who graciously chooseth the poor and  
 ‘ despised of this world, to be the parta-  
 ‘ kers and favourites of his heavenly king-  
 ‘ dom. I will be a friend to all that fear  
 ‘ God. The *poor* man that does so, shall  
 ‘ be very eminently distinguished by me.  
 ‘ I will *caress* him, *set* him at my right  
 ‘ hand; will *visit* him, live he never so  
 ‘ mean, and *shew* him all publick respect,  
 ‘ that every one may see, I love those *best*,  
 ‘ whoever they are, who *best* love God.  
 ‘ I will by no means take any due, either  
 ‘ in tithe or money, of any very poor and  
 ‘ pious man; but how much soever I  
 ‘ streighten my self, will frankly remit it  
 ‘ to him.’

MUCH

MUCH more might be exhibited respecting his parochial duties, and such, relating to his conversation in the world. But this may suffice to shew, that the generality of those who take upon them the sacred office, come now-a-days vastly short in the discharge of the duties of their pastoral function. And having made a pretty long digression, which I presume will be unacceptable, only to those whom it nearly touches, I shall therefore return, and here observe, That many publick disputations have been held from time to time between the *Baptists* and the *Pædobaptists*, on the principle of *Baptism*. The first, I find, was held in *Southwark*, October 17, 1642. between Dr. *Featley*, Mr. *Kiffin*, and others. The next was held in *London*, in the year 1643, at sundry times, and continued several weeks, between Mr. *Knollis*, Mr. *Kiffin*, and Mr. *Jessey*. Another was held January 11, 1643. at *Tirling* in the county of *Essex*, between Mr. *John Stalham*, Mr. *Newton*, Mr. *Gray*, Mr. *John Batt*, and Mr. *Thomas Lamb*. Another was held about the year 1647, in the parish-church of *Newport Pagnel*, before a great assembly of ministers and others, between Mr. *Gibbs* and Mr. *Richard Carpenter*. Another was held July 27, 1649. at *Ashford* in the county of *Kent*, between Mr. *Samuel Fisher*, and several clergymen. Another

was held at *Bewdley*, *January 1*, 1649, between Mr. *Baxter* and Mr. *Tombes*. Another was held at *Cork* in *Ireland*, *May 26*, 1652, between Dr. *Harding*, Dr. *Worth*, and Mr. *Murcot*. Another was held *September 5*, 1653. at *Abergavenny* in the county of *Monmouth*, between Mr. *John Craig*, Mr. *Henry Vaughan*, and Mr. *John Tombes*. All which disputations I have purposely omitted giving a particularly account of, in proper place; not only to prevent these sheets from swelling to too great a bulk, but disliking such proceedings, and believing that all such ways and methods have rather a tendency to confusion, than information; intending only to exhibit the last publick disputation, which was held at *Portsmouth*, with his majesty's license, on *February* the 22d, 1698, between the *Presbyterians* and the *Baptists*, concerning *Baptism*.

THE *Presbyterians*, in the *Postman* of *February 25*, proclaimed victory on their side, and at the same time said, That Dr. *Russel* opposed *infant baptism* with all the subtilty and sophistry of the schools; so that we may justly conclude, he pressed them with no mean or contemptible arguments, and that he managed them with the dexterity of an able disputant.

ON the first of *April* following, they published in the *Flying Post*, a long story full of untruths and reflections, not becoming



coming their learning or profession; and all to support a *sinking* interest: But it appeared so manifestly *partial*, and so ill-natured, that there seemed to be little or no credit given to it, except by some few of their own party: for in the paper they say, one Mr. *William* (by some called doctor) *Russel* of *London*, &c. though it was well known, that many years before this disputation, he was not only admitted as *master of arts*, but took his degree of *batchelor* in *physick*; and was after that created a *doctor* in *physick*, of the famous university of *Cambridge*; and also admitted, by universal consent, to be a member of the *senate* there. But to pass this their unmannerly (to say no worse) treatment, they were not so ready to let the world know, why they so vain-gloriously triumphed. For when the *scribe*, on the side of the *Baptists*, went to compare copies with their *scribe*, he refused to comply; and no applications made to him could procure so much as a sight of his copy, he pleading in excuse, that he had never before been engaged in such a work, and so his account was very imperfect. However Dr. *Russel*, to do justice to mankind, and leave them to judge on whose side the *victory* lay, published the disputation under the title of a *True narrative of the Portsmouth disputation, between some ministers of the Presbyterians, and others of the Baptist persuasion,*

sion, concerning the subjects and manner of baptism. About three months after, the Presbyterians published their account, and as imperfect as it was, upon their own confession, yet Dr. Russel, Mr. Williams, and Mr. Sharp, convicted them of several insertions, transpositions, falsifications, and additions: but I have not been able to obtain it; and therefore can only exhibit the account published by Dr. Russel, with some additions I took from another edition, revised by the doctor, and is as follows, viz.

AN account of the disputation held at Portsmouth, February 22, 1698-9. between the Presbyterians and Baptists, concerning Baptism.

*The names of the DISPUTANTS.*

For the Presbyterians.

Mr. Samuel Chandler of Fareham.

Mr. Leigh of Newport.

Mr. Robinson of Hungerford, moderator.

For the Baptists.

Dr. William Russel of London.

Mr. John Williams of East Knoyle.

Mr. John Sharp of Frome, moderator.

THE above mentioned disputants, being come to the place of meeting, between  
the

the hours of *nine* and *ten* in the morning, and having took their places, Mr. *Chandler*, the *presbyterian* minister, after having made an *apology* to the people, repeated the questions to be disputed, *viz.*

*Quest. 1.* WHETHER, according to the commission of our Lord and Saviour Jesus Christ, *adult* believers are only the proper subjects of *baptism*, and not *infants*?

*Quest. 2.* WHETHER the ordinance of *baptism*, as appointed by Christ, is to be administered by *dipping*, plunging, or overwhelming only, and no *otherwise*?

THESE are the two articles, quoth he, we are to dispute at this time. We deny, and they affirm.

THEN Dr. *Russel*, for the *Baptists*, after a few preliminary questions and answers on both sides, began thus. If Christ, says he, hath no where required any of his *ministers* to baptize *infants*, then the baptism of *infants* is not according to the commission of our Lord and Saviour Jesus Christ. But Christ hath no where required any of his *ministers* to baptize *infants*. Therefore the baptism of *infants* is not according to the commission of our Lord and Saviour Jesus Christ.

Mr. *Chandler*. IF you will allow good consequences drawn from scripture, I will deny your *minor*.

Dr.

Dr. *Russel*. THEN you must suppose that Christ hath required *some* of his *ministers* to baptize *infants*.

Mr. *Leigh*. WE distinguish between *consequential* truths, and *express* words.

Dr. *Russel*. AND so do we; but I hope our Lord's commission, about holy *baptism*, is delivered in *express* words, and not in *consequentials*; the term, in my argument, is very lax; I do not say there *commanded*, but *required*; and if you prove the baptism of *infants* any where *required* by Christ, 'tis sufficient.

Mr. *Leigh*. WILL you allow good scripture consequences in this case, or do you expect plain scripture words?

Dr. *Russel*. I SAY again, the term I use admits of any proof; he is not thereby obliged to produce any *express* command, if he can do it without. If he can prove that Christ hath any way *required* it, it will suffice. But you must remember, that you are to prove it according to Christ's commission; (for those are the terms in the question) and I believe you will find a difficult task to do that by consequence.

Mr. *Chandler*. WHAT from the commission?

Mr. *Robinson*, the moderator, cries out to Mr. *Chandler*, hold. Dr. *Russel* must prove it by an universal negative.

Dr.



Dr. *Russel*. THEN Mr. *Chandler* must deny some part of my argument, which I have not yet been able to prevail with him to do.

Mr. *Chandler*. I DENY the *minor*.

Dr. *Russel*. BY denying the *minor*, you say, that Christ hath somewhere required some of his ministers to *baptize* infants.

Mr. *Chandler*. BY good consequence.

Dr. *Russel*. THEN I will make good my *minor* thus: If Christ hath any where required any of his ministers to *baptize* infants, it is somewhere so recorded in the holy scripture: but it is no where so recorded in the holy scriptures; therefore Christ hath not any where required any of his ministers to *baptize* infants.

Mr. *Chandler*. IF you mean by being recorded in scripture, being recorded in express words, I deny your *major*; but if you mean by consequence, I deny your *minor*.

Dr. *Russel*. IF you do but prove it recorded, it is sufficient.

Mr. *Chandler*. I deny the *minor*.

Dr. *Russel*. THEN you say, it is somewhere so recorded in holy scripture. I therefore argue thus: If it be any where so recorded in holy scripture, Mr. *Chandler*, or some other person, is able to shew it: but neither Mr. *Chandler*, nor any other person whatsoever, is able to shew it;

I therefore conclude, that there-

therefore it is not any where so recorded in holy scripture.

Mr. *Chandler*. I DENY your *minor*.

Dr. *Russel*. HOLD, Sir. It is an universal negative. You must give your instance, where it is so written. I appeal to your moderator.

Mr. *Robinson*. SUPPOSE Mr. *Chandler* cannot give an instance, nor any body in the company; you cannot thence infer, that *none* in the *world* can.

Dr. *Russel*. THIS is in effect to give away your cause, when so many men of parts and learning are here present. If *none* of them are able to give us *one* instance from scripture for infant *baptism*, we cannot expect that any body else should. Therefore, if Mr. *Chandler* will confess he hath no instance to give, I will proceed to a new argument.

THIS Mr. *Chandler* refused to do, and yet would give no instance.

Dr. *Russel*. IF Mr. *Chandler* can give no instance, here are divers other *ministers*, gentlemen of parts and learning; have none of them an instance to produce? If you thus refuse to produce it, the people will think you have none to give. Whereupon Dr. *Russel* spake to this effect: Gentlemen, it may be, you think I have but one argument. If you will say no more to this, I am not willing to tire the auditory: but take notice by the way, that my first argument

gument stands good, till you give your instance to the contrary.

*Argum. 2.* IF *infants* are not capable to be made *disciples* of Christ by the *ministry* of men, then they cannot possibly be the *subjects* of *baptism*, intended in Christ's commission : But *infants* are not capable to be made *disciples* of Christ by the *ministry* of men ; therefore they cannot possibly be the *subjects* of *baptism* intended in Christ's commission.

Mr. *Chandler*. HERE, if you mean by being made *disciples*, *actual* and *complete* *disciples*, I deny your *major* ; but if you mean such as are entred into a school, and given up to instructions, then I deny your *minor*.

Dr. *Russel* repeats his *major*, and desires Mr. *Chandler* to tell him what he denies in it ; for, says he, my words are plain, to be made *disciples* by the *ministry* of men.

Mr. *Robinson*. MR. *Chandler* distinguishes between *complete* and *incomplete* *disciples*.

Dr. *Russel*. BUT what then doth he mean by denying my *major* ?

Mr. *Robinson*. HE denies, that they that cannot be made *complete* *disciples*, are not intended in the commission.

HERE Dr. *Russel*, seeing they would not be brought to give any direct answer, turns his *hypothetical* into a *categorical* syllogism.

syllogism. Whosoever are incapable, says he, to be *made disciples* by the *ministry* of men, they cannot be the *subjects* of *baptism* intended in Christ's commission : But *infants* are incapable to be *made disciples* by the *ministry* of men ; therefore they cannot be the *subjects* of *baptism*, intended in Christ's commission.

Mr. Leigh. I distinguish thus ; they may be entred into the church in order for learning, and so they are *disciples* before *baptism* ; yet in a more visible sense they are *made disciples* by *baptism*.

Dr. Russel. IF *infants* have no knowledge to discern between good and evil, then they are not capable to be *made disciples* by the *ministry* of men : But *infants* have no knowledge to discern between good and evil ; therefore they are not capable to be *made disciples* by the *ministry* of men.

Mr. Chandler. You trick all this while ; I told you, by *infants* being *disciples*, I meant their being solemnly invested by *baptism*.

Dr. Russel. You still mistake ; we are not speaking of their *investiture*, but of the *pre-requisites* of *baptism* ; and it is evident from what I have said, that those that are truly *baptized* according to Christ's commission, which is the thing we are upon, must first be *made disciples* by the *ministry* of men : For the commission in

Mark



*Mark* xvi. 15, 16. is a command to his apostles, *to go into all the world, and preach the gospel to every creature* : and that such of them that were *made disciples* by their *preaching*, they should *baptize*. And in *Matth.* xxviii. 19. they are commanded to *disciple all nations* ; and to *baptize* such of them whom they had *made disciples* by teaching. Now when I have shewed you how, that *infants* not being capable thus to be *made disciples*, they cannot be the *subjects* of *baptism* intended in that commission ; then you grant the consequence of the *major*, and by denying my *minor*, you say they are *capable*. And when I have brought another argument to prove my *minor*, you then evade it by an indirect answer. Sir, you are bound to give a direct answer to my argument.

Mr. *Chandler*. I DENY the consequence of your *major*.

Dr. *Russel*. BY so doing, you say, tho' they have no knowledge to discern between good and evil, yet they are *capable* to be *made disciples* by the *ministry* of men ; how can this possibly be ?

Mr. *Chandler*. THEY have no knowledge ; yet are *capable* of being *incomplete disciples*.

Dr. *Russel*. IF by *complete* you mean *perfectly* so, I know not of any such christians in the world ; but I hope this doth not hinder, but that there may be *real*

and *actual* disciples of Christ, made so by the *ministry* of men, and fitted for holy *baptism*.

Mr. *Chandler*. WE allow *infants* are not capable to discern between good and evil, nor of being made *complete* disciples.

Dr. *Russel*. THEN the consequence necessarily follows, that *infants* are not at all intended in the commission of our Saviour, *Matth.* xxviii. 19. therefore now it is high time I descend to a new argument.

*Argum.* 3<sup>d</sup>. IF the apostle *Paul* did declare all the counsel of God, and kept back nothing that was profitable for the church of God, and yet did never declare the *baptism* of *infants* to be a *gospel institution*, according to Christ's commission, then it is no *gospel institution*, nor any part of the counsel of God, nor profitable for the church of God: But the apostle *Paul* did declare all the counsel of God, and kept back nothing that was profitable for the church of God; and yet did never declare the *baptism* of *infants* to be a *gospel institution*, according to Christ's commission; therefore it is no *gospel institution*, nor any part of the counsel of God, nor profitable for the church of God.

Mr. *Chandler*. YOUR argument is long.

Dr. *Russel*. NOT so long, nor so hard to be understood. Upon which Mr. *Leigh* answered, that he denied that the apostle

*Paul*

*Paul* did never declare *infant baptism* to be a *gospel institution*.

Dr. *Russel*. THEN you deny my *minor*, which I thus prove. If the apostle *Paul* hath so declared it, it is some where to be found in the writings of the *New Testament*: but it is not any where to be found in those writings; therefore the apostle *Paul* did never so declare it.

Mr. *Leigh*. You know that St. *Paul* wrote divers epistles, and in them of different subjects. It is as if a man should write a book of several things, and when he hath finished it, one comes and cuts off *six leaves* thereof; and after this there is a question arises, whether such a man hath writ any thing about such a particular subject. Now it doth not follow, that because it is not contained in the rest of his book, that therefore it is not contained in the *six leaves* that were cut off.

Dr. *Russel*. IF Mr. *Leigh* speaks *ad rem*, as I suppose he thinks he doth, then I thus infer upon him. *First*, That he doth by this allow, that there is no mention made of *infant baptism* in any of those writings of the apostle *Paul's* that we have bound up with the rest of the holy scriptures. *Secondly*, He supposes there may be something said of it in those *six leaves* that were cut off after he had finished his epistles. Now the assembly of divines tell us, that the scriptures of the *Old and New Testament*,

*ment*, are the only rule to direct us in matters of worship; but whether Mr. *Leigh* be of their mind, I cannot tell.

Mr. *Leigh*. YES, I am.

Dr. *Russel*. THEN what you mean by it I know not; but I believe they meant what we have in the *Bible*, and not what is contained in those *six leaves* that were cut off; or else they designed to put a cheat upon the whole world, which I do not suppose. But, as touching those *six leaves*, I conclude our brethren have them not in their custody; because I never heard them speak any thing in the least concerning them. For my own part, I can speak for my self, I never saw them, nor heard of them till now; neither do I know any thing of the matter: But if Mr. *Leigh*, or his brethren, have them in their custody, I desire they would produce them; and when they have so done, if they please to favour us so far as first to prove that these were the very *six leaves* that were written by *Paul*, we will take the pains to examine them; and if it then appears that there is any such thing contained in them as Mr. *Leigh* speaks of, we will allow it.

Mr. *Leigh* was angry hereupon, saying, What do you talk of our being the keepers of them? and what do you talk of all the *New Testament*? is all the *New Testament* the apostle *Paul*'s writings?

Dr.



Dr. *Russel*. I SAY, I do not confine you to *Paul's* epistles, much less pretend all the *New Testament* to be of the apostle *Paul's* writing, as you would insinuate to the people; but my words are, it is nowhere so declared in the writings of the *New Testament*; and do you produce *one instance* that it is if you can, for that will put an issue to our controversy. I further add, that if *Paul* never taught *infant baptism* in the church of *Ephesus*, nor in the church of *Corinth*, nor in any other place, I hope you will then acknowledge it to be no *gospel institution*, nor any part of the counsel of God, nor yet profitable for the church of God; and there is no record in holy scripture of his so doing.

Mr. *Leigh*. I SAY, *Paul's* writings are not the 100<sup>th</sup> part of what *Paul* preached; we cannot suppose that in those six chapters to the *Ephesians*, he could contrive to put down the whole of his preaching to them.

Dr. *Russel*. SIR, you might have spared all this labour; for I am satisfied the people will not trouble themselves to seek for it any where else, but only in the writings of the *New Testament*; and if they will take my word, I can assure them it is not there to be found: and I perceive you think so too, or else you need not refer them to *Paul's* sermons, which are *not written*. I have heard, indeed, of some

*unwritten traditions*, that are locked up in the *pope's* breast, to be delivered out as he finds occasion for the serving of a turn ; but I never knew that the *Presbyterians* were ever intrusted with any such treasure.

Mr. *Leigh*. IF *Paul* did not declare it, if we have other places apparent and plain, at least consequential, it is sufficient.

Dr. *Russel*. THIS is not an answer to my argument ; you might have gone here upon the other, but cannot upon this : Why did you not assign some of those places then ?

Mr. *Chandler*. WE deny the consequence ; *Paul* might speak of it some where else, though it is not found in his epistles.

Mr. *Robinson*. You are to prove, that because *Paul* did not shun to declare to the church of *Ephesus* the whole counsel of God, therefore *baptizing* of *infants* must be found there, or else it is no part of the counsel of God.

Mr. *Leigh*. HOWEVER, we will suppose the thing, but not grant it, that *Paul* has not spoken of *infant baptism*.

Mr. *Williams*. IF you suppose it, we will take it for granted ; if we may not, say so. Thus ended their opposition to this argument.

Dr. *Russel*. I WILL now proceed to another argument.

*Argum.*

*Argum. 4.* CHRIST's commission doth shew *who* are to be *baptized*; but it doth not shew that *infants* are to be *baptized*; therefore *infants* are not the *subjects* of *baptism*, according to Christ's commission.

Mr. *Leigh*. I DENY the *minor*.

Dr. *Russel*. BY so doing you suppose it doth shew it. I therefore thus argue, If the commission doth shew that *infants* are to be *baptized*, Mr. *Leigh*, or some other person, can shew it is in the commission; but neither Mr. *Leigh*, nor any other person, is able to shew it us in the commission; therefore the commission doth not shew that *infants* are to be *baptized*.

Mr. *Leigh*. I SAY it is included in the word *all nations*, do you prove it is not.

Dr. *Russel*. You have brought an instance, and it is your business to make good your instance; otherwise my argument stands firm and untouch'd: But if I shew there are some qualifications required in the commission, and prove those cannot be found in *infants*, then *infants* cannot be included in the word *all nations*. I tell you, he hath commanded us to *baptize some persons*; but he hath not commanded us to *baptize any infants*, which I thus prove. If those that Christ in his commission hath commanded to be *baptized*, must first be *made disciples*, according to that commission, then *infants* are not to be *baptized* by virtue of that com-

mission : But those that Christ in his commission hath commanded to be *baptized*, must first be *made disciples*, according to that commission ; therefore *infants* are not to be *baptized*, by virtue of that commission.

Mr. Leigh. I DENY your whole argument, that all that Christ requires to be *baptized* are *disciples*, and that *infants* are not capable.

Dr. Russel. IF no other but *disciples* are expressed in the commission, then the *major* is true ; and if *infants* are incapable to be *made disciples*, then the *minor* is true also.

Mr. Leigh. You talk of the commission ; it is the good consequences I insist upon, and say, persons are not to be *complete disciples* before they are *baptized* ; nor *actually* taught before they are *disciples*.

Dr. Russel. PERHAPS you mean a man is not a *complete* christian, if he hath not attained to the highest perfection he is capable of, whilst in this life, altho' he hath been a *real* christian for many years. I speak not of such a *completion*, but of such as are *actual* disciples of Christ, made so by the *ministry* of men.

Mr. Leigh. I SAY, there is no necessity of being *disciples* in your sense, before they are *baptized*.

Dr. Russel. THEN I will prove there is a necessity. If our Lord, in his commission,



sion, did not require his apostles to *baptize* any, but only such as they had before *made disciples* by teaching, then there is a necessity they should be *actual disciples* before they are *baptized*; but our Lord, in his commission, did not require his *disciples* to *baptize* any but only such as they had before *made disciples* by teaching; therefore there is a necessity they should be *actual* disciples before they are baptized.

Mr. Leigh. I DENY the *minor*.

Dr. Russel. THEN I will read the commission.

Mr. Leigh. You need not do that, we all know the commission very well.

Dr. Russel. I WILL read my Master's commission, *Matth. xxviii. 19. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

Mr. Robinson. Is this your argument? And then he bauls very loud, saying, Mr. Williams, will you suffer him to preach?

Dr. Russel. WHAT do you talk of preaching, are you afraid of the commission? I hope it is not so bad with you as it was with some in times past, whom one of the fathers (i. e. *Tertullian*) calls by the name of *Lucifugæ Scripturarum*, &c. *Flyers* from the light of the scriptures, as *bats* do from the light of the sun. What is

is the reason, gentlemen, you will not endure to hear the commission opened? Will you fly from the light of the commission of our Lord and Saviour Jesus Christ? Is it not the subject contained in the question; and will you, or dare you deny that what I have said is in the commission.

Mr. Leigh. WE say not so.

Dr. Russel. IF you should, you would directly oppose Mr. Calvin; for he saith, there is no mention made of *infants* in the commission; and further saith, we may as well apply these words in 2 *Thess.* iii. 10. *That if any would not work, neither should he eat*, to little *infants*, and so keep them from food till they starve, as to apply what is said in the commission to them; whereas it belongs only to the *adult*.

Mr. Robinson. WHAT have we to do with what Mr. Calvin says?

Dr. Russel. I DID not know but you might have had a veneration for Mr. Calvin; but seeing it is otherwise, I will thus argue from the commission. If there be an *express* command in our Lord's commission for the *baptizing* of *some persons*, and there be no *express* command neither there nor elsewhere for the *baptizing* of *infants*, then the *baptism* of *infants* is not contained in that commission; but there is an *express* command in our Lord's commission for the *baptizing* of *some persons*.  
and

and there is no exprefs command, either there or elfewhere, for the *baptizing* of *infants* ; therefore the *baptism* of *infants* is not contained in that commiffion.

Mr. *Leigh*. INSTEAD of giving his answer to the argument, fays, I appeal to the people ; tho' he allowed *confequences* but now, yet now he requires an *exprefs* fcripture ; and yet, I fay, if *nations* include *infants*, they are expreffly mentioned.

UPON this Mr. *Robinfon* turns *dictator*, and fays to Mr. *Leigh*, you were better deny his confequence.

Dr. *Ruffel*. PRAY Mr. *Leigh*, be pleafed to change places with Mr. *Robinfon* ; let him be *difputant*, and you *moderator* ; for I perceive neither you nor I are able to pleafe him : This was refufed ; upon which Dr. *Ruffel* faid to Mr. *Robinfon*, pray Sir, do not you thus *dictate* to him, I have none to dictate to me ; pray let him answer my argument.

HERE Mr. *Leigh* did as Mr. *Robinfon* had taught him, and denied the confequence ; and alfo, that an exprefs command was neceffary to authorize the *baptizing* of *infants*.

Dr. *Ruffel*. MY argument was, if there be an exprefs command for the *baptizing* of *some perfons*, you deny the fequel of the *major* ; and in fo doing you fay, that notwithstanding there is no exprefs command for the *baptizing* of *infants*, neither  
there

there nor elsewhere in all the holy scripture; yet nevertheless they are intended in the commission.

Mr. Leigh. I DO so.

Dr. Russel. AND I say, 'if there be an express command for the *baptizing* of *some persons*, but none at all for the *baptizing* of *infants*, then they are not at all intended in that commission.

Mr. Leigh. I DENY first, the sequel of the *major*, and then I will deny your *minor*.

Dr. Russel. THIS seems very strange, that when I have made it appear so evidently from the commission itself, that there is an express command for the *baptizing* of *some persons*; and yet it should not be allowed as a necessary consequence from the premises that *infants* are not intended; when yourselves have confessed there is no express command in all the scriptures for the *baptizing* of *infants*.

Mr. Leigh. I DENY the sequel.

Dr. Russel. THEN I will prove that there is an express command for the *baptizing* of *some persons* from the commission itself.

Mr. Leigh. THAT is not the sequel of the *major*, it is that I deny.

Dr. Russel. AND I bring the commission to prove it: but you say, that notwithstanding our Lord hath expressly commanded *some persons* to be *baptized*, altho' he hath not commanded *infants* to be *baptized*, yet they may be *some* of that number.



number. Hath Christ *two* sorts of *subjects* that he commands to be *baptized* in that commission? or rather, are *some* commanded, and *others* not commanded, and yet *both* to be *baptized*; the *one* by a command, the *other* without? Here Mr. Leigh refused to answer, and cried out, put it into a syllogism.

Dr. Ruffel. If no persons are to be *baptized* according to that commission, but what are there expressly commanded, and *infants* are not so commanded, then the consequence of the *major* is true: But no persons are to be *baptized*, according to that commission, but what are there expressly commanded, and *infants* are not so commanded; therefore the consequence of the *major* is true.

Mr. Leigh. I deny your *minor*.

Dr. Ruffel. By so doing, you say there are *some* to be *baptized*, that are not there expressly commanded.

Mr. Leigh. Do you not know your own argument?

Dr. Ruffel. I REPEAT it not for my own knowledge, but for the peoples information; and I prove my *minor* thus: If the words of the commission are an express command to the apostles to direct them *who* they should *baptize*, then the *minor* is true: But the words of the commission are an express command to the  
apostles

apostles to direct them *who* they should baptize ; therefore the *minor* is true.

Mr. *Leigh*. I deny your *minor*.

Dr. *Russel*. IF there be no other commission of our Lord for holy *baptism*, but what is recorded in *Matth.* xxviii. and *Mark* xvi. then the *minor* is true : but there is no other, therefore the *minor* is true.

Mr. *Leigh*. I DENY the sequel of your *major*.

Dr. *Russel*. BUT we are now upon the commission.

Mr. *Leigh*. WE are so ; but we say, good consequences derived from the commission are sufficient.

Dr. *Russel*. So you may, if you please ; but I had rather walk exactly according to the commission of our Lord, than by such consequences, wherein I may be deceived.

Mr. *Robinson*. I matter not what you had rather do, or what your opinion is, I am for consequences.

Mr. *Leigh*. I deny the sequel of the *major*, they are to *baptize* none, but such as they are expressly commanded.

Dr. *Russel*. THEN I thus argue ; if there be no manner of allowance given them to *baptize* any other but what they are expressly commanded, then the sequel of the *major* is true : But there is no manner of allowance given them to *baptize* any other,

other, but what they are expressly commanded ; therefore the sequel of the *major* is true.

Mr. *Leigh* was pleased here to give a general denial, without distinguishing. Upon which Dr. *Russel* referred him to his former argument, wherein he had already shewed, that there is an express command to *baptize* by virtue of Christ's commission.

Mr. *Leigh*. I DENY your *minor*, but distinguish between the command, being expressed, and the subjects intended.

Dr. *Russel*. IF the words in the commission about holy *baptism* be a command from Christ to his apostles, then the *minor* is true : But the words in the commission about holy *baptism* are commanded from Christ to his apostles ; therefore the *minor* is true.

Mr. *Leigh*. I ALLOW that the command is expressed ; but I say, the *subjects* are to be brought in by *consequence*.

Dr. *Russel*. THEN I will prove that the *subjects* are expressed. If Christ did command his apostles to *baptize* such as *believe*, and are *made disciples*, then the *subjects* are expressed : But Christ did command his apostles to *baptize* such as *believe* and are *made disciples* ; therefore the *subjects* are expressed.

Mr. *Robinson*. You must say *all* the subjects.

Dr.

Dr. *Russel*. BY your favour, there is no need of that; for Mr. *Leigh* denies there is an exprefs command in Christ's commission for *any* subject.

Mr. *Leigh*. WE must all confess, that Jesus Christ gave commission to *baptize believers*, when at the age of maturity, such as were before *Jews* and *Greeks*, and newly believing in the Lord Jesus, were thereupon to be baptized; but afterwards the *children* of those believers.

Dr. *Russel*. IT is said in *Mark* xvi. 16. *He that believeth, and is baptized, shall be saved.* Here is not one word of *infants*.

Mr. *Leigh*. AND it follows, *He that believeth not, shall be damned.* Now if *believing* be previous to *baptism*, by the same way of arguing it must be necessary to salvation; and so you must say, that all *not* believing, are *damned*; and so all *infants* are damned.

Dr. *Russel*. THIS is a *non sequitur*; for *infants* are not at all intended in this commission, as I have already shewed you, and as Mr. *Calvin* doth also affirm. But I hope Mr. *Leigh* will allow our Saviour's words to be true; that all those his apostles preached to, according to his commission, if they did *not* believe, they should be damned; for of such, it is said, *he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten son of God.* But as touching *in-*  
*fants,*



*fants*, I am far from believing, that God hath decreed them, as such, to eternal damnation. I will rather believe, that *all infants*, dying in their infancy, are elected, than conclude, that any of them are damned. And I suppose you do not know the contrary; if you do, I desire you would tell the people so.

Mr. *Leigh*. WHAT do you put that upon us for?

Dr. *Russel*. BECAUSE I think its reasonable you should tell the people what your opinion is, seeing you have started it; for you see, I have given my opinion freely about it, and if you think otherwise, pray tell the people so. For then I conceive, that your *baptizing* their *infants* will do them no good; for you cannot alter the decrees of heaven. Or, if you believe as the *Papists* do, that grace is conveyed to them barely by the act done, notwithstanding the children are wholly passive in it, pray tell us so.

Mr. *Leigh* refused to answer to the former; but gave this answer to the latter. No, we deny that.

Mr. *Williams*. IF none can believe on Jesus Christ that never heard of Jesus Christ, then *infants* are incapable of believing: But none can believe on Jesus Christ, that never heard of Jesus Christ, therefore *infants* are incapable of believing.

Mr. Leigh denied the sequel of the *major* ; but he should have remembered what is written, *Rom. x. 14. How shall they believe in him, of whom they have not heard ; and how shall they hear without a preacher ?* And I do not suppose our antagonists think they are obliged to preach to new-born infants ; and yet the *administration* of *baptism* is by the commission restrained to such as are *made believers* by the preaching of the word. These arguments being sufficient to prove the *incapacity* of *infants* believing, the next argument Mr. *Williams* offered was, from thence to prove, that *infants* could not be the *subjects* of *baptism*, according to Christ's commission. But the *administrator* must have an account of the *faith* of the *subject* before he *baptize* him ; therefore *infants* are not the *subjects* of *baptism*, according to Christ's commission.

Mr. Leigh denied the *minor*.

FOR the proof of which, Mr. *Williams* urged two scriptures, *Acts viii. 36, 37.* and *Matth. xxviii. 19.* and said, When the *Eunuch* proposed for *baptism*, *Philip* tells him, *If thou believest with all thine heart, thou mayest.* The contrary, that fairly offers it self, is this, That if thou dost not believe with all thine heart, thou mayest not. And upon this the *Eunuch* declared his *faith*, before he was *baptized*. From whence it is evident, the *Eunuch* was

was content to be taught; *Philip* teaches him, and yet after this, he must know whether he *believes*, before he *baptized* him. Therefore it follows, they must have *actual learning*, and the minister must also know that they have it, before he baptize them. And in *Matth. xxviii. 19.* *Go disciple to me all nations baptizing them.* From whence I thus argue, If ministers have no commission to *baptize* any but such as are *discipled* to Christ, then they must have an account of their *discipleship* before they *baptize* them. : But ministers have no commission to *baptize* any but such as are *discipled* to Christ; therefore they must have an account of their *discipleship* before they *baptize* them.

To which was added, That *Erasmus*, in his paraphrase upon the New Testament, reads the commission thus; *Go and teach all nations, and when they have learned, DIP them.* And I further say, if the *administrator* must have an account of the person's *learning* before he be *baptized*, then a bare going to school is not sufficient to constitute him a disciple.

Mr. *Robinson*. Do you see, Sirs, this gentleman grounds his opinion upon the authority of *Erasmus*.

Dr. *Russel*. WHY must *Erasmus* be thus slighted? Here are some honourable persons know very well, that *Erasmus* was a man not to be despised for his skill

about the *etymology* of a *Greek word*. But any thing serves your turn at a pinch.

Mr. Leigh. HE quotes *Erasmus*, and it is well known he was between a *Papist* and a *Protestant*. Now many of these men, speaking against *infant baptism*, will call it *Popery*; and yet he quotes *Erasmus* for their judgment.

Mr. Williams. SIR, you have heard my argument; to which you have given no answer. As touching *Erasmus*, I did not quote him, as building my *faith* upon his *authority*, but for his *judgment*; it being the translation of a man, that very well understood the original. And although he was not accounted one of the best of men; yet he was accounted one of the best of scholars in his time.

Mr. Leigh. THE *Eunuch* was a *prose-lyte*, and his *infants*, if he had any, were to be taken in also. *Philip* comes to him, and he requires a *confession* of his *faith*, because he was a *grown man*. Yet had he had an *infant* with him, he had had a right to this ordinance, after he believed; when by your opinion, it must be cast out, because not capable of *actual* believing. Now, I deny, that he that administers the ordinance, must always have an account of the person, whether he hath learned or not.

Dr. Ruffel. I SUPPOSE Mr. Leigh forgot himself to talk of an *Eunuch's* having children.



children. It puts me in mind of a story, I lately heard, of a *presbyterian* minister, that undertook in a *sermon* to prove *infant baptism*; and to that end, chose this text for his purpose, of *Philip's* baptizing the *Eunuch*; and when he had insisted some time upon it, he speaks after this manner to the people. Beloved, says he, when you are gone, perhaps, you will say, what is all this to the purpose? Here is not one word of *infants* in the *text*. It is true, says he, there is not; but I will tell you how that comes in; had he had his *wife* and *children* with him, they had then been *baptized*, as well as himself; but they were at a great distance from him, and as soon as he came home, immediately he *baptized* them *all*. If these gentlemen know what an *Eunuch* is, then it is *vain babbling*. If they do not, let them go to the *Grand Seignior's Seraglio* and learn.

Mr. *Williams*. We have plain direction for what I have said. *Philip* said to the *Eunuch*, *If thou believest with all thine heart, thou mayest*; and accordingly he took an account of his *faith*. And in the commission, *Go disciple all nations, baptizing them*. From whence it is evident, it was those they had *made disciples*, that they were to *baptize*, and therefore they must know, whether they are *disciples* or no, before they must adventure to *baptize* them.

Z 3      Then

Then Mr. *Williams* proceeded to a new argument.

IF *infants*, says he, are *incapable* of denying themselves for Christ, then they are *incapable* of being made *disciples* of Christ: But *infants* are *incapable* of denying themselves for Christ; therefore they are *incapable* of being made *disciples* of Christ.

Mr. *Leigh* denied the sequel of the *major*.

Mr. *Williams* proved it thus, If a *person* cannot be a *disciple*, unless he deny both relative self, and personal self, then the sequel is true: But *infants* are not capable so to do; therefore the sequel is true.

Mr. *Leigh*. THIS purely refers to *grown persons*; and by the same argument you may say, *infants must not eat*, because it is said in another place, he that *cannot work, must not eat*.

Mr. *Williams*. NAY, Sir, it is he that *will not work*, not he that *cannot*; it is he that is able, and will not; for I hope you will provide for your parents, when by reason of age, they are not able to work for themselves.

Mr. *Leigh*. I WOULD know, whether *infants* are not as *capable* of believing in Christ, as of *coming* to Christ. Now they are said to come, when their parents brought them; for Christ says, *suffer lit-*  
tle

*the children to come unto me*; and it is most probable, they were brought in the arms to Christ: Why may they not be said to *believe*, when they do not *actually* believe, if imputatively they are said to come, when their parents brought them? so, why may they not be said to believe imputatively, when their parents devote them to Christ, although the children do not actually believe, but only the parents?

Mr. *Williams*. I DENY the parents faith was ever imputed to the child; prove it if you can. Here neither Mr. *Leigh*, nor any other person were able to do it.

Dr. *Russel*. IF there be no other rule left, to direct us how we are to worship God in this *ordinance of baptism* according to the gospel, but what is contained in the writings of the New Testament; then it must of necessity follow, that it be therein written, if such an account be any where to be found: But there is no other rule left to direct us how we are to worship God in this *ordinance of baptism* according to the gospel, but what is contained in the writings of the New Testament; therefore it must of necessity follow, that it be therein written, if such an account be any where to be found.

Mr. *Leigh*. I say it might be practised in those times, though not recorded in the New Testament.

Dr. *Russel*. WILL you grant, that it is not recorded in the New Testament?

Mr. *Leigh*. WE will suppose it, but not grant it.

Dr. *Russel*. THE reason why you suppose it, is, because you cannot prove it; for you are not so free of your concessions.

Mr. *Leigh*. IT is not recorded in the New Testament what you practise; that *grown children of believers* were baptized. I challenge you to give *one instance* of any *one*, born of *believing* parents, *baptized* at age.

Dr. *Russel*. - I have called for *one instance* from scripture several times, of any *one infant*, that was ever *baptized*, and you have not been able to produce it. This you now speak of is besides the matter we are upon, and is used on purpose to divert us from our argument, and lead us to something else, that is foreign to it. Pray do you first shew us, where it is so written in the New Testament, that any *one infant* was *baptized* if you can; and then you shall hear what we have to say.

Mr. *Leigh*. THESE men talk much of scripture, and call upon us to produce scripture for our *baptizing* of *infants*, as if they had abundance of proof for their practice. Now let them give but *one instance* of what is their practice, *viz.* of *one person* that was *born a believer*, and was  
bap-



*baptized* when he came to *grown* years, and I *will give them the cause*.

Dr. *Russel*. I will instance in *Constantine* the great, whose mother *Helena* was a christian, and yet he was not *baptized*, till he was considerably in years. Besides, I do not remember that there is any account in history during the first five hundred years, that any one of the *fathers*, or eminent *bishops* of the church, that were born of christian parents, were baptized till they were about twenty or thirty years of age; and if any of you know the contrary, I desire you would shew it.

Mr. *Leigh*. WHAT do you tell us of the *fathers*? we are not bound to abide by their testimony.

Mr. *Williams*. WAS not the mother of our Lord a *believer* when Christ was born?

Mr. *Leigh*. WHAT do you ask that question for? every body knows that?

Mr. *Williams*. BUT do you believe it?

Mr. *Leigh*. Yes, I do believe it; what then?

Mr. *Williams*. THEN here is an instance for you, from scripture, of the *child* of a *believer*, that was a *believer* before he was born; and yet he was *not baptized*, till he came to years; and this we can prove.

UPON this the people fell a laughing at Mr. *Leigh*; and his countenance changed pale, and he was under some seeming consternation of mind, so that he could  
not

not presently recover himself ; but at last his spirits rallied again, and then he spake to this effect.

Mr. *Leigh*. OUR discourse was grounded on the commission ; now, was this before the commission, or after it ?

Dr. *Russel*. IT is a mistake, Mr. *Leigh*, we were not now upon the commission, but upon your question : And I think Mr. *Williams* hath given you a pertinent answer every way suitable to your question, and the challenge you made us ; and you are bound to take it. To which he made no reply.

Mr. *Leigh*. I WILL prove that *some infants* are visible church members from *Matth. xix. 14. Suffer little children to come unto me, saith Christ, and forbid them not, for of such is the kingdom of heaven.*

Dr. *Russel*. DO you bring this to prove that *these children* were baptized ?

Mr. *Leigh*. No, I do not pretend to any such thing.

Dr. *Russel*. WHAT then do you bring it for ?

Mr. *Leigh*. I BRING it to prove, that *infants* are visible church members.

Mr. *Williams*. IF *infants* are neither members of the *universal* visible church, nor yet of a *particular* constituted church, then they are *not members* of the visible church at all : but they are neither members of the *universal* visible church, nor yet

yet of a *particular* constituted church; therefore they are *not members* of the visible church at all. Mr. Leigh took no notice of this argument, but went off from it, and said, *infants* are a *part of a nation*, and therefore might be *baptized*.

Mr. Williams. THO' children are a *part of a nation*, yet not of a *nation modified* according to Christ's commission. Whereupon their *moderator* said, Mr. Williams had but little academical learning.

Mr. Williams replied, HE was warned by the word, to have a care of *vain philosophy*; and presently demanded what was the antecedent to the relative *them*, in the commission? The *moderator* making no answer, Mr. Williams said, it was *all nations disciplined*. Upon this Dr. Russel and Mr. Williams did both desire them to produce *one instance* for *infant baptism* out of the word of God: And this they did very many times desire of them; but *no instance* was produced. At length Mr. Williams desired them in these words: Brethren, I would beg you to produce *one instance* for *infant baptism*; it will reflect upon you if you do not: What will all this people say when they are gone? so many times *one instance* desired; so many ministers here, and not *one instance* produced; they must needs conclude there was *not one* to be produced. Notwithstanding

standing this the ministers were all silent, and not a man did reply to it.

Dr. *Russel*. IF *infants* are *capable* to be made *disciples* of Christ by the ministry of men, without the use of reason, then the *beasts* of the *field* are also *capable*; but the *beasts* of the *field* are not *capable*: therefore *infants* are not *capable*.

Mr. *Robinson* their *moderator* stood up, and threw himself about, making a noise like one in a delirious *paroxysm*, and bid the people take notice that Dr. *Russel* had rank'd their *infants* among the *brute beasts*; and that, if they became of his opinion, they must look upon them as *dogs*, or *cats*, or *hogs*, &c. with much more of the same sort of *rhetoric*, endeavouring all he could to enrage the multitude of unthinking persons against him, and put the people into a confusion.

Dr. *Russel*. HOLD, Mr. *Robinson*, I have already told you how great an esteem I have for your *little infants*, that I will rather believe that *all infants* dying in their infancy are elected, than I will conclude that *any one* of them are damned. I bring this to shew the absurdity of such a notion; and you are bound to shew the disparity, or confess you cannot. Suppose there were twenty or thirty new born infants in a room, and you should choose out the most able and learned person amongst



mongst you to preach to them, in order to *make* them *disciples*, according to Christ's commission; I believe he would have no better success than St. *Anthony* had, as the story goes, when he took upon him to instruct the *pigs*; or, as some others have done, even *popish* saints, who have took upon them to preach to the *fowls* of the air, &c. of which I could furnish you with divers instances. But why should Mr. *Robinson* think it strange, that any body should have such a conceit in their minds? doth he not know that the church of *Rome* baptize things of an inferior nature? for they baptize churches and bells. And if I had compared your practice to theirs of baptizing bells, you had no reason to complain, for they are both passive in the act; only, if you will give credit to one of the fathers, viz. *Augustine*, the bells are upon that account the *fittest subjects*, for they are wholly passive; but, saith he, the *little children* are not so, for they shew their resistance by their crying. And now I demand of any of you to take off the retortion, and shew the disparity if you can. Upon this they were all silent, and none of them would undertake to shew the disparity.

Mr. *Leigh*. IT is time to proceed to the other question: Whether the ordinance of baptism, as appointed by Christ, is to be

be administred by *dipping*, *plunging*, or *overwhelming only*, and not otherwise?

Dr. *Russel*. THE holy scripture shews us the *right way* of *baptizing*, as appointed by Christ: but it doth not shew us that it ought to be done by *sprinkling*; therefore *sprinkling* is not the *right way* of *baptizing*.

Mr. *Leigh*. SIR, you must bring in that *dipping* is absolutely necessary; what do you talk of *sprinkling* for?

Dr. *Russel*. I HOPE you are not ashamed of your practice; but if you will disown *sprinkling* to be the *right way* of *baptizing*, I am contented, I will not then insist upon it.

Mr. *Robinson*. WE are not discoursing upon that now; you are to prove *dipping* to be the *only way*; and you *must* and *shall* prove it.

Dr. *Russel*. MUST and shall! must and shall is for the king, and not for Mr. *Robinson*. If there can no instance be given that ever the apostles did *baptize* other-ways than by *dipping*, then ours is the *right way* of *baptizing*: but there can be no instance given that ever the apostles did *baptize* other ways than by *dipping*; therefore ours is the *right way* of *baptizing*.

Mr. *Chandler*. I CAN shew there is another way that it might be done, and not by *dipping*; and that from the *etymology* of  
of

of the word *baptizo* ; for it signifies also to *wash*.

Dr. *Russel*. I REMEMBER what *Alstedius* saith in his *Lexicon Theologicum*. Having before been speaking about the *etymology* of that word, *Illud βαπτίζω, tantum significat immergere, non lavare, nisi ex consequenti* ; and therefore it signifies to *wash*, only in a secondary and remote sense ; because things that are *dipped* may be said to be *washed*. But the proper and primary signification of *baptizo*, is to *dip*, for it comes from *βαπτω*: *mergo, immergo, to dip, to plunge, to overwhelm, to dip into, &c.*

Mr. *Chandler*. I OWN that *βαπτω* signifies *mergo, immergo*. But I can shew great probability, that many in scripture times, were *baptized* by *pouring* a little water on the face ; and there is no certainty that *dipping* was ever used.

Dr. *Russel*. How doth that appear ?

Mr. *Leigh*. IT might be done other-ways than by *dipping* ; and a probability is the most you can pretend to for *dipping*. I require you to prove that *dipping* was certainly intended in those places you bring for it ; and then I will prove that *dipping* was not intended, but only an application of water to the person.

Dr. *Russel*. IT is expressed in *Mark* i. 9. *Jesus came from Nazareth of Galilee, and was baptized of John in Jordan* ; and *John*

iii. 23. *And John was baptizing in Enon, near to Salim, because there was much water there.* It is from this apparent, that both *Christ* and *John* baptized by dipping the body in the water; else they need not have sought places, where had been a great plenty of water. And *Acts* viii. 38, 39. *And they went both down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, &c.* Here we have an account, that both the *administrator* and the *person* to be baptized, went both down into the water, and when they came there, he baptized him. And if *Philip* had not been to put the *Eunuch* into the water, and cover him with it, why should they go both down into the water? a little of it might have been brought up to them into the chariot, if *sprinkling* would have served the turn.

AFTER much *pro* and *con*-about words to no profit, but the subverting of the hearers, and a confused jangling and noise, Mr. *Williams*, the *presbyterian* minister, said, he thought there had been little said to the purpose. Upon which Dr. *Russel* said, Mr. *Williams*, I think there hath been a great deal said, more than hath been answered. But if you are not satisfied, we will wave all that hath been said, and I will dispute it over with you, *de novo*. Mr. *Williams* shrugged, and answered,  
No,



No, I am not very well. Upon which it was thought meet by them to put an end to the disputation. And Mr. *Leigh*, after he had made a speech to thank the governor and the mayor for their civility to them, and the *Baptists* had returned their thanks also, he then concluded in prayer, and so dismissed the assembly. It was between the hours of six and seven of the clock, when the dispute ended.

IT was about this time, that Mr. *John Pilkington*, a Roman catholic, of the *Ben-dictine* order of Monks in the monastery of *St. Edmund* in *Paris*, embraced the principles of the *Baptists*, and was baptized by the Rev. Mr. *John Piggot*, and received into his church. He wrote a *Narrative*, containing the means and manner of his conviction; but before he was permitted to read it in the presence of the church, Mr. *Piggot* addressed himself to the auditory, and him, in the following words.

*Mr. John Pilkington becomes a Baptist.*

‘ *Christian Auditors,*

‘ I AM at this time to acquaint you,  
‘ that there is one present in this assembly, who having been educated in the  
‘ *popish* religion, after many inward conflicts, does profess himself to be thoroughly convinced of the errors he had imbib’d

VOL. III.

A a

‘ while

‘ while he continued in that communion ;  
 ‘ and being desirous to be admitted a  
 ‘ member of this *protestant* church, he  
 ‘ has declared his willingness to signify  
 ‘ to this congregation, the means and  
 ‘ manner of his conviction, and the rea-  
 ‘ sons of his forsaking the erroneous and  
 ‘ idolatrous church of *Rome*. The person  
 ‘ of whom I now speak, that professes to  
 ‘ be truly penitent, as well as convinced  
 ‘ of his former errors, is Mr. *John Pil-*  
 ‘ *kington*, who was lately a *Novice*, in the  
 ‘ *Benedictine* order of Monks, in the mo-  
 ‘ nastery of *St. Edmund* in *Paris*. And  
 ‘ now, Sirs, let me intreat you to banish  
 ‘ from your minds, all prepossession and  
 ‘ prejudice, and impartially attend to what  
 ‘ he will presently pronounce ; let me be-  
 ‘ seech you to put on bowels of mercy ;  
 ‘ don’t usurp the authority of God, and  
 ‘ pretend to search his heart ; for my own  
 ‘ part, charity obliges me to believe that  
 ‘ he is sincere ; my blessed Lord, having  
 ‘ left me no other rule to judge of the  
 ‘ goodness or badness of a tree, but by its  
 ‘ fruits.

‘ AND now, Mr. *Pilkington*, I charge  
 ‘ you before God, and the Lord Jesus  
 ‘ Christ, and the elect angels, and in the  
 ‘ presence of this numerous auditory, that  
 ‘ you speak nothing but the truth. If  
 ‘ you are conscious to yourself of any base  
 ‘ ends in the recantation you are come to  
 ‘ make,

‘ make, confess and give glory to God ;  
 ‘ for the God whom we serve, and un-  
 ‘ der whose banner you desire to be en-  
 ‘ rolled, cannot be deceived, and will not  
 ‘ be mocked. Sir, you and I must shortly  
 ‘ appear before the judge of the quick and  
 ‘ the dead ; and if you should be insincere,  
 ‘ I that now exhort and admonish you,  
 ‘ must be a swift witness against you at  
 ‘ the great assize. And now, I call God  
 ‘ to record this day, that I am clear of  
 ‘ your blood ; and I call every one in this  
 ‘ place to witness of the solemn charge I  
 ‘ have given to you. If therefore you are  
 ‘ sincere (of which I would not admit a  
 ‘ doubt) go on by the grace of God, to  
 ‘ pronounce your written *narrative* and  
 ‘ *recantation*.’

THEN Mr. *Pilkington* read his *narrative*, and made his *recantation* before the whole assembly, both which I have placed in the *Appendix*, Vol. IV. N<sup>o</sup> 2. and may serve for a further confutation of the character Mr. *Neal* was pleased so injuriously to give the *English Baptists*, viz. That their preachers went about making profelytes of all that would submit to their immersion, without a due regard to their acquaintance with the principles of religion, or their moral characters.

IN the year 1701, King *James II.* died, and the *French King* thereupon proclaimed the pretended prince of *Wales* king of *Eng-*  
 A a 2 land,

Anno  
1701.

land, &c. by which he drew upon himself that swarm of enemies which soon after composed the *grand alliance*. This hasty and unexpected proceeding of *France* was so resented by the king, that he immediately sent an express to the lord *Manchester*, his ambassador in *France*, to come directly away without taking leave; and notice was given, by his majesty's command, to Monsieur *Poussin*, the *French* secretary here, that he should immediately leave the kingdom. Much about the same time, says Mr. *Lediard*, author of the *Life of John Duke of Marlborough*, 'That this beggarly *Frenchman*, as a certain author calls him, departed, there was a scandalous paper printed, as it was supposed by his order, intitled, *The French King's reasons for owning the pretended Prince of Wales for King of England.*' The nation was highly enraged at this indignity offered by *France*; and shewed their resentment in the numerous addresses directed on this occasion to the throne, from all parts of the kingdom, full of loyalty and affection: That from the *English Baptists* was as followeth.

Vol. I.  
pag. 128.

London  
Gazette,  
Dec. 29,  
1701.

*Hampton-Court, Dec. 21.* THE following address from the *Baptist* ministers in and about the city of *London*, was presented to his majesty by Mr. *Stennet*, introduced by the right honourable the earl of *Peterborough*.

To



To the King's most excellent Majesty.

THE humble address of the *Baptist* ministers in and about the city of *London*, in behalf of themselves, and their several congregations.

*May it please your Majesty,*

‘ WE adore the divine providence that  
‘ has again blessed this nation with your  
‘ royal presence, and humbly congratulate  
‘ your majesty's safe return: And as we  
‘ cannot forget what difficulties and dan-  
‘ gers your majesty has generously encoun-  
‘ tered, and gloriously overcome, in de-  
‘ livering and protecting these kingdoms  
‘ from *popery* and *arbitrary power*, so we  
‘ conceive a just indignation against the  
‘ late perfidious and presumptuous conduct  
‘ of the *French* king; who, not content  
‘ to enslave and persecute his own people,  
‘ aspires to give kings and laws to other na-  
‘ tions, and has taken upon him to own  
‘ and declare the pretended prince of *Wales*  
‘ to be king of these realms, of which  
‘ your majesty is the only lawful and  
‘ rightful sovereign.

‘ WE gratefully acknowledge your ma-  
‘ jesty's pious care, as the father of your  
‘ people, in so seasonably recommending  
‘ to the late *parliament* the settlement of  
‘ the succession in the *protestant* line; and  
‘ we

‘ we beg leave to assure your majesty, that  
 ‘ we shall always remember, as well the  
 ‘ sacred ties of gratitude as the other so-  
 ‘ lemn obligations we are under, particu-  
 ‘ larly that of the *association*, we formerly  
 ‘ subscribed, and shall, in this critical junc-  
 ‘ ture, and on all other occasions, do all  
 ‘ that becomes *Englishmen* and *protestants*,  
 ‘ in the stations wherein the law permits  
 ‘ us to act, in the defence and support of  
 ‘ your majesty’s person and government,  
 ‘ under which we enjoy our civil and re-  
 ‘ ligious liberties.

‘ THAT the great God, by whom  
 ‘ kings reign, may influence your majesty’s  
 ‘ councils, defeat the wicked designs of all  
 ‘ your enemies, give your majesty a happy  
 ‘ meeting with the representatives of your  
 ‘ people; grant your majesty a vigorous  
 ‘ health and long life, for the defence and  
 ‘ advancement of the *protestant* interest,  
 ‘ and the liberties of *Europe*; and at last  
 ‘ conduct your majesty to a crown of im-  
 ‘ mortal bliss and glory, is the hearty prayer  
 ‘ of, Great Sir,

*Your majesty’s most loyal and  
 Obedient subjects.*

KING *William* having perfected his al-  
 liances abroad, dissolved the *parliament*,  
 and summoned a new one to meet *Dec. 30,*  
*1702.* at the opening of which he made  
 his last most memorable speech from the  
 throne,

throne, which was extremely grateful to both *houses*, as well as the whole *nation*; and was answered the following days by addressees and resolutions, which shewed how unanimous they were in their sentiments for revenging the affront offered the *nation* by *France*. I shall only mention one resolution of the house of commons of the 10<sup>th</sup> of *January*, viz. ‘ That an  
‘ humble address be presented to his ma-  
‘ jesty, that he will be graciously pleased  
‘ to take care that it be an article in the  
‘ several treaties of alliance with his ma-  
‘ jesty, and other potentates, that no peace  
‘ shall be made with *France* until his ma-  
‘ jesty and the nation have reparation for  
‘ the great indignity offered by the *French*  
‘ king, in owning and declaring the pre-  
‘ tended prince of *Wales* king of *England*,  
‘ *Scotland*, and *Ireland*.’

IN pursuance of the several loyal resolutions of both houses, correspondent to his majesty’s most gracious intentions, for the honour, interest, and security of the nation, all necessary preparations were making for a necessary war; but before it broke out, it pleased God to take away his majesty, and put an end to his glorious reign, which ended *March* 8, 1702.

IT was about this time Mr. *David Ruffen* published his book, intitled, *Fundamentals without a foundation; or, a true picture of the Anabaptists*. Mr. *Stennet* soon

soon answered him with so much learning and solid reasoning, that his antagonist never thought fit to make any reply.

Page 20.

‘ IN this performance, says the author  
‘ of his life, Mr. *Stennet* shewed himself  
‘ a thorough master of the controversy ;  
‘ and tho’ he had to do with an adversary  
‘ whose plain design was to *reproach* the  
‘ primitive *mode* of *baptism*, and to expose  
‘ the characters of those who adhered to  
‘ it, as well as their principles ; and who  
‘ had shewn as little regard to truth as  
‘ common decency, yet he conducted his  
‘ answer in such a manner, as not to dis-  
‘ cover the least appearance of anger or  
‘ resentment throughout the whole work ;  
‘ and all along maintained that easy and  
‘ pleasant temper, mixed with fine turns  
‘ of wit, which was so natural to him.

*The End of the THIRD VOLUME.*






# APPENDIX.

## NUMB. I.

### An orthodox CREED.

#### I. ARTICLE.

#### *Of the Essence of God.*

 E verily believe, that there is Deut. vi. 4.  
but one, only living and true v. 26.  
God; whose subsistence is in Ps. xlii. 2.  
and of himself, whose essence Jer. x. 10.  
cannot be comprehended by Exod. iii. 14.  
any but himself; a most pure, spiritual, Ps. cxlvii. 5.  
or invisible substance; who hath an abso- Hab. i. 13.  
lute, independent, *unchangeable*, and *infi-* Deut. iv. 15,  
*nite* being; without matter or form, 16.  
body, parts, or passions. Col. i. 15.  
Acts xvii. 28.  
Luk. xxiv. 39.

For I am the Lord, I change not; God is Mal. iii. 6.  
a spirit. Now unto the king eternal, im- John iv. 24.  
mortal, invisible, the only wise God, be ho- 1 Tim. i. 17.  
Deut. xiv. 12.

A

now

*nour and glory, for ever and ever, Amen.  
Ye heard a Voice, but saw no similitude.*

## II. ARTICLE.

### *Of the divine Attributes in God.*

Every particle of being in heaven and earth, leads us to the infinite being of beings, namely God, who is simplicity, viz. one mere and perfect act, without all composition, and an immense sea of perfections; who is the only eternal being, everlasting without time, whose immense presence, is always every where present, having immutability without any alteration in being, or will; in a word, God is infinite, of universal, unlimited, and incomprehensible perfection, most holy, wise, just, and good; whose wisdom is his justice, whose justice is his holiness, and whose wisdom, justice, and holiness, is himself. Most merciful, gracious, faithful, and true, a full fountain of love, and who is that perfect, *sovereign, divine will*, the *Alpha* of supreme being.

John v. 26. *Is it true, indeed, that God will dwell on*  
 1 John i. 5. *the earth? Behold, the heaven, and heaven*  
 Matt. v. 48. *of heavens, cannot contain thee: how much*  
 Exod. vi. 3. *less this house which I have built. Great is*  
 Isaiah xl. 28. *the Lord, and worthy to be praised, and his*  
 Ps. xc. 2. *greatness is incomprehensible.*  
 xxxix. 7.  
 Heb. vi 17.  
 James i. 17.  
 Mal. iii. 6.  
 Num. xxiii. 19.  
 Lev. xx. 26.  
 Rom. xvi. 27.  
 Ps. cxix. 68.  
 Deut xxxiv. 4.  
 Exod. xxxiv. 6.  
 Isaiah xli. 4.  
 Job xxxiii. 13.  
 1 Kings viii. 27.  
 Ps. cxlv. iii.

## III. ARTICLE.

### *Of the holy Trinity.*

In this divine, and infinite being, or unity of the Godhead, there are three <sup>1 John v. 7.</sup> persons, or subsistences, the father, the <sup>John xv. 26.</sup> word, or son, and the holy spirit, of one <sup>2 Cor. xiii. 13.</sup> substance, power, *eternity*, and will, each <sup>Gen. i. 26.</sup> having the whole divine essence, yet the <sup>Matt. iii. 16,</sup> essence undivided. The father is of none, <sup>John v. 17.</sup> neither begotten nor proceeding; the son <sup>Gal. i. 3.</sup> is eternally begotten of the father; the <sup>Matt. xvi. 16.</sup> holy ghost is of the father; and the son, <sup>xii. 32.</sup> proceeding. All *infinite*, without beginning, therefore but one God, who is <sup>Heb. i. 3.</sup> *indivisible*, and not to be divided in nature, <sup>Gen. i. 2, 26.</sup> or being, but distinguished by several <sup>Rev. i. 8.</sup> properties and personal relations; and we <sup>John i. 5.</sup> worship and adore a *Trinity* in Unity, and <sup>1 Cor. xii. 6,</sup> a *Unity* in Trinity, three persons, and but <sup>John xiv. 11.</sup> one God; which doctrine of the Trinity, <sup>1 John v. 7, 26.</sup> is the foundation of all our communion, <sup>Gal. iv. 6.</sup> with God, and comfortable dependance <sup>1 Pet. i. 11.</sup> on him. <sup>2 Cor. xiii. 14.</sup> <sup>1 John v. 7.</sup> <sup>Matt. xxviii. 19.</sup>

*And there are three that bare record in heaven, the father, the word, and the holy spirit, and these three are one. Baptizing them in the name of the father, son, and holy Ghost, &c.*

## IV. ARTICLE.

*Of the divine Nature, or Godhead of Christ.*

John v. 20. We confess and believe, that the Son  
 i. 1, 2, 3. of God, or the eternal word, is very and  
 Heb. i. 3. true God, having his personal substance  
 1 Cor. xv. 16, of the father *alone*, and yet for ever of  
 17. himself as *God*; and of the father as the  
 Col. i. 2, 9. son, the *eternal son* of an eternal father;  
 Mic. v. 2. not *later* in beginning. There was never  
 Gnolam, or E-ternity. any time when he was not, not less in  
 Matt. ii. 6. dignity, not other in substance, begotten  
 Prov. viii. 22, without diminution of his father that be-  
 23, 35. gat, of one nature and substance with the  
 Phil. ii. 6. father; begotten of the father, while  
 the father communicated wholly to the  
 son, which he retained wholly in himself,  
 John xvi. 27, because both were infinite, without in-  
 28. equality of nature, without division of  
 i. 18. essence, neither *made*, nor *created*, nor  
 Isaiah xl. 11, adopted, but begotten before *all time*; not  
 12, 22. a metaphorical, or subordinate God; not  
 Rev. i. 8, 11. a God by office, but a God by nature, co-  
 Phil. ii. 6. equal, coessential, and coeternal with the  
 John x. 30. father and the holy ghost.  
 Isaiah ix. 6. *Jesus said unto them, Verily, verily, I sa-*  
 John xvii. 5. *unto you, before Abraham was, I am. Jesu-*  
 viii. 58. *Christ the same yesterday, and to day, and*  
 Heb. xiii. 8. *for ever. David therefore calleth him Lord*  
 Luke xx. 44. *how is he then his son?*



V. ARTICLE.

*Of the second Person of the holy Trinity,  
taking our flesh.*

We believe that the only begotten son of God, the second person in the *sacred Trinity*, took to himself a true, real, and *fleshly body*, and *reasonable soul*, being conceived in the fulness of time, by the holy ghost, and born of the virgin *Mary*, and became very and *true man* like unto us in all things, even in our infirmities, sin only excepted, as appeareth by his conception, birth, life, and death. He was of a woman, and by the power of the holy ghost, in a supernatural and miraculous manner, was formed of the only seed, or *substance* of the virgin *Mary*, in which respect he hath the name of the son of man, and is the true son of *David* the fruit of the virgin's womb, to that end he might die for *Adam*.

John v. 7.  
Isaiah vii. 14.  
John i. 14.  
Luke i. 31, 32.  
Heb. ii. 16,  
17.  
John xix. 34,  
36.  
Matt. xxvi.  
38.  
Luke ii. 6, 7.  
i. 35.  
Matt. i. 18, 20.  
xxiii. 25.  
Gal. iv. 4.  
Heb. iv. 15.  
ii. 13, 14.  
Luke ii. 52.  
Gal. iv. 4.  
Rom. i. 3, 4.  
Luke iii. 23,  
24.  
Heb. vii. 14.  
Gen. xxvi. 17.  
Heb. ii. 16.

VI. ARTICLE.

*Of the union of the two natures in Christ.*

We believe the person of the son of God, being a person from all *eternity existing*, did assume the most pure nature of man, wanting all personal existing of its own, into the unity of his person, or

A 3 God-

Godhead, and made it his own; the properties of each nature being preserved, and this *inseparable* and *indissoluble* union of both natures, and was made by the holy ghost, *sanctifying* our nature in the virgin's womb, without *change* of either nature, or *mixture of both*, and of two natures is one *Christ, God-man*, or *Immanuel*, God with us. Which mystery exceeds the conception of men, and is the wonder of angels, one only mediator, *Jesus Christ*, the son of God.

Matt. i. 20.  
 Luke i. 35.  
 Rom. i. 3, 4.  
 Matt. i. 23.  
 1 Tim. iii. 16.  
 ii. 5.

## VII. ARTICLE.

*Of the communication of Properties.*

John x. 30. We believe that the two natures in  
 v. 26, 27, *Christ*, continue still distinct in substance,  
 &c. properties, and actions, and remain one  
 1 John iv. 9 and the same *Christ*: For the properties  
 Matt. ix. 6. of the Godhead, cannot agree to the  
 John vii. 42 properties of the manhood, nor the pro-  
 perties of the manhood, to the properties  
 of the Godhead; for as the Godhead or  
 divine nature cannot thirst, or be hungry,  
 no more can the manhood be in all, or  
 many places at once. Therefore, we be-  
 lieve, the Godhead was neither turned  
 nor *transfused* into the manhood, nor the  
 manhood into the Godhead, but both, the  
 divine nature keepeth entire all his essen-  
 tial properties to its self, so that the hu-  
 manity is neither omnipotent, omniscient,  
 nor omnipresent: And the human also  
 keepeth

keepeth his properties, tho' often that Acts xx. 28.  
 which is proper to the one nature, is 1 Cor. ii. 8.  
 spoken of the person denominated from John iii. 13.  
 the other, which *must* be understood by Mark ii. 10.  
 the figure *synecdoche*, viz. a part being  
 taken for the whole, by reason of the  
 union of both natures into one person.

*Hereby perceive we the love of God, be- 1 John iii. 16.*  
*cause he laid down his life for us.*

VIII. A R T I C L E.

*Of the holy Spirit.*

We believe that there is one holy spi- John v. 7.  
 rit, the third person subsisting in the fa- Matt. xxviii.  
 cred trinity, *one with the father and son*, 19.  
 who is very and *true God*, of one substance Gen. i. 26.  
 or nature with the father and son, coequal, Acts v. 4.  
 coeternal, and coessential with the father 2 Cor. xiii. 13.  
 and son, to whom with the father and son, 1 Cor. xii. 6.  
 three persons, and but one eternal and 11.  
 almighty God, be by all the hosts of Isaiah vi. 8, 9.  
 saints and angels, ascribed eternal glory, Acts xxviii.  
 and Hallelujahs. *Amen.* 25, 26.  
Isaiah vi. 3.

IX. A R T I C L E.

*Of Predestination and Election.*

The decrees of God are founded on Isaiah xli.  
 infinite wisdom, and situate in eternity, 10.  
 and are crowned with infallibility, as to Acts xv. 18.  
 the event. Now predestination unto life, xvii. 26.  
 is the everlasting purpose of God, where- Eph. i. 11.  
 by before the foundation of the world Matt. xxv. 34.  
 was laid, he hath constantly decreed in 1 Tim. i. 9.  
John vi. 37.  
x. 28, 29.

Eph. i. 4. his counsel secret to us, to deliver  
 Rom. xi. 33. from curse and damnation, those whom  
 viii. 30. he hath chosen in *Christ*, and bring them  
 ix. 29. to everlasting salvation, as vessels made  
 1 Theff. i. 4. to honour, thro' *Jesus Christ*, whom he  
 Tit. i. 1. elected before the foundation of the  
 1 Pet. i. 19, 20. world, and is called God's elect, in  
 Isaiah xlii. 1. whom his soul delighteth, being the  
 Matt. xii. 17, 18. lamb foreordain'd, and so predestinated  
 1 Pet. ii. 6. unto the superlative glory of the hypo-  
 Luke xxiii. 35. statical union. And this not for any fore-  
 1 Pet. i. 19. seen holiness in his human nature, sith all  
 John i. 14. that did flow out of the hypostatical  
 Heb. ii. 16. union, being elected of mere grace, as  
 Col. ii. 9. are all the members of his mystical body.  
 1 Tim. i. 9. And God the father gave this his elected  
 Ps. lxxxix. 23, &c. and beloved son, for a covenant to the  
 John iii. 16. people, and said, *that his covenant shall*  
 1 John iv. 9, 10, 19. *stand fast with him; and his seed shall en-*  
 Rom. iii. 24. *dure for ever.* And albeit God the father  
 25. be the efficient cause of all good things  
 viii. 3. he intended to us, yet *Christ* is the merit-  
 1 Cor. viii. 30. ing cause of all those good things God  
 Eph. ii. 8, 9, 10. intended to us in election; viz. repen-  
 Heb. vii. 14. tance, faith and sincere obedience to all  
 x. 5, 6, &c. God's commandments. And so God the  
 Gal. iv. 4. father, that he might bring about the  
 Eph. i. 5. eternal salvation of his elect, chose the  
 Gen. ii. 21, &c. man *Christ*, with respect to his human  
 iv. 1. nature, out of the fallen lump of mankind,  
 v. 4. which in the fulness of time, he made of  
 Matt. i. 18, 19. a woman, made under the law, to redeem  
 Luke i. 35. those that were under it, that we might  
 2 Tim. ii. 5. receive the adoption of sons. And tho'  
 Heb. ix. 15. *Christ* came from *Adam*, as *Eve* did, yet  
 Eph. ii. 13, &c. not by *Adam*, as *Cain* did, viz. by natu-  
 ral



ral propagation. Therefore without any stain of him, and this second *Adam*, being by God's eternal decree, excepted out of the first covenant, as being neither God the father, who was justly offended, nor yet sinful *Adam*, who had offended him in breaking of it. Therefore *Christ*, the second *Adam*, was a fit mediator between God and man, to reconcile both in himself, by the shedding and sprinkling of his blood, according to God's eternal purpose in electing of *Christ*, and of all that do, or shall believe in him, which eternal election or covenant transaction between the father and son, is very consistent with his revealed will in the gospel; for we ought not to oppose the grace of God in electing of us, nor yet the grace of the son in dying for all men, and so for us, nor yet the grace of the holy ghost in propounding the gospel, and persuading us to believe it. For until we do believe, the effects of God's displeasure are not taken from us; for the wrath of God abideth on all them that do not believe in *Christ*; for the actual declaration in the court of conscience, is by faith as an instrument, not for faith as a meriting cause: for *Christ* is the meriting cause of eternal life to all that believe, but not of God's will to give eternal life to them, nor yet of God's decree to save us, albeit we are chosen in *Christ* before the foundation of the world. Now faith is necessary as the way of our salvation, as an instrumental cause: but the active and passive

Isaiah xlix. 6.  
Etc.

2 Theff. ii. 13.

Eph. i. 17, Etc.

1 Cor. ii. 13.

1 Theff. i. 5.

John iii. 18,

36.

Rom. iii. 30.

Gal. iii. 8, 11.

Phil. iii. 9.

Rom. v. 1, 2.

John iv. 9,

10, 19.

Heb. xi. 6

John i. 11, 12

live

Acts xiii. 39 five obedience of *Christ*, is necessary as  
 xx. 28 a meriting cause of our salvation; there-  
 Eph. i. 14. fore God's eternal decree doth not op-  
 Rom. v. 9, pose his revealed will in the gospel, it  
 Eccl. being but one, and two diverse or contrary  
 John vi. 40. wills. For his decree as king, decreeth  
 1 Tim. ii. 3, 4. the event, or what shall be done infallibly;  
 Job xxiii. 13. but his command as a lawgiver, sheweth  
 Ps. cxv. 3. not what shall be done, but what is the  
 Job xlii. 2. duty of man to do, and leave undone.  
 Isaiah xxxiii. 22. Therefore God hath, we believe, decreed,  
 John iii. 36. that faith as the means, and salvation as  
 Mark xvi. 16. the end, shall be joined together, that  
 Acts xvi. 31. where one is, the other must be also, for  
 Isaiah xiv. 24. it is written, *he that believeth shall be saved*;  
 Ps. cxv. 3. also, *believe in the Lord Jesus Christ, and*  
 xxxii. 11, *thou shalt be saved*. Now here is a great  
 12. mystery indeed, for God so administred  
 lxxxix. 20, his absolute decree that he leaveth us  
 31, &c. much place for an efficacious conditional  
 dispensation, as if the decree itself were  
 conditional.

## X. ARTICLE.

*Of Preterition or Reprobation.*

We do believe, that known unto God  
 are all his works from eternity; therefore  
 Acts xv. 18. he foresaw *Adam's* fall, but did not de-  
 cree it, yet foreseeing it in his eternal  
 counsel and wisdom, did elect and chuse  
*Jesus Christ*, and all that do or shall be-  
 lieve in him, out of that fallen lump of  
 mankind. And hath manifested his love  
 and grace by *Jesus Christ*, his elect or be-  
 loved

loved son, thro' the gospel means, to all;  
 and hath given us his word and oath, to  
 assure us that he desires not the death of  
 the wicked, but rather that they repent, Ezek. xviii.  
 or return to him and live, and if any do 23, 32.  
 perish, their destruction is of themselves: xxxiii. 11.  
 and hath decreed to punish all those Hof. xiii. 9.  
 wicked, or ungodly, disobedient, and un- Jam. i. 13, 14.  
 believing or impenitent sinners, that have, 2 Thess. i. 9.  
 or shall despise his grace, love, and woings, 10. ii. 12.  
 or strivings of the holy ghost, or long- Heb. x. 26,  
 suffering, whether by a total and conti- 57.  
 nued rejection of grace, or by an univer- Isa. xxx. 33.  
 sal and final apostacy; and such persons, lxvi. 24.  
 so living and dying, shall be punished Mark ix. 45,  
 with everlasting destruction in hell fire, 46.  
 with the fallen angels, or devils, and shall Jude 4.  
 be fixed in an irrecoverable state of dam-  
 nation, irrevocable under the wrath of Matt. xxv. 41.  
 God, they being the proper objects of it; 46.  
 and shall remain under his inexpressible Rev. xx. 13.  
 wrath and justice, in inconceivable tor- 14.  
 ment, soul and body, to all eternity.

# XI. ARTICLE.

## *Of Creation.*

In the beginning it pleased god the father, Gen. i. 1.  
 son, and holy ghost, according to his eter- Rom. xi. 36.  
 nal, and immutable decree, for the mani- Rev. iv. 11.  
 festation of the glory of his eternal power, Heb. xi. 3.  
 wisdom, and goodness, to create, or make Col. i. 16.  
 out of nothing, the world, and all things Gen. v. 1, 2.  
 therein, whether visible or invisible, and ii. 7.  
 created man male and female, with a Matt. x. 28.  
 fleshly xxii. 31, 32.  
Rev. vi. 9.  
Luk xxiii. 46.

Acts. vii. 59. fleshly body, and a reasonable, and invi-  
 Gen. i. 27. sible, or spiritual, angelical, and immor-  
 ix. 6. tal soul, made after the image of God,  
 Eph. iv. 24. in knowledge, righteousness, and true  
 Rom. ii. 14, holiness, having the law written in his  
 15. heart, and power or liberty of will to fulfil  
 Eccles. vii. 29. it, yet mutable, or under a possibility  
 Gen. iii. 6. of transgressing, being left to the liberty  
 ii. 16, 17. of their own will, which was subject to  
 change; and also gave them command  
 not to eat of the tree of knowledge of  
 good and evil, and while they kept this  
 command, they enjoyed most happy com-  
 munion with God, and had dominion  
 over the creatures. And all this wonder-  
 ful work of creation, both in heaven and  
 in earth, was finished in the space of six  
 days, and all very good, and altho' reason  
 cannot conceive nor comprehend it, yet  
 God's word hath plainly revealed it, and  
 faith believes it.

Gen. i. 1, 2.  
 31.

## XII. ARTICLE.

### *Of Divine Providence.*

Heb. i. 3. The Almighty God, that created all  
 Job xxxviii. things and gave them their being, by  
 11. his infinite power and wisdom, doth sus-  
 xxvi. 7, &c. tain and uphold, and move, direct, dis-  
 Ps. cxxxv. 5. pose, and govern all creatures and things,  
 6. from the greatest to the least, according  
 Matt. x. 19, to the counsel of his own good will and  
 &c. pleasure, for his own glory, and his crea-  
 Ps. lxxv. 8, &c. tures good.  
 Eph. i. 11.



## XIII ARTICLE.

*Of the first Covenant.*

The first covenant was made between God and man, before man had sinned in eating of the forbidden fruit, in which covenant God required of man perfect obedience to all the commands thereof, and in case he did so obey he promised to be his God. And on the other part, man promised to perform entire and perfect obedience to all God's holy commands in that covenant, by that strength wherewith God endowed him in his first creation; by the improvement of which he might have attained unto eternal life without faith, in the blood of the mediator of the new covenant of grace; but he sinning against this covenant, which consisted in two roots, *viz. To love God above all things; and his neighbour as himself*; it being the substance of that law which was afterwards written in two tables of stone, and delivered unto Moses upon mount Sinai, and fell under the just sentence of eternal death, which was the punishment that God had appointed for the breach of it. And under this righteous judgment of God, Adam and his natural posterity, had for ever remained, as the fallen Angels do, had not God of his infinite grace and love, provided his son, to take unto himself our nature, and to become a fit mediator between God the Father,

Hof. vi. 7.  
viii. 1.  
Deut. xxvi.  
17, 18, 19.

Matt. xxii.  
37, 40.  
Rom. ii. 14,  
15.  
Gen. iii. 12.  
13.  
Deut. xxix.  
19, 20, 21.  
Eph. ii. 3.  
Rom. i. 20,  
32.

Rom. v. 12.  
18.  
Eph. ii. 13,  
14.

ther, who was offended, and man, who had offended him in breaking his holy law and covenant.

## XIV. ARTICLE.

*Of the fall of man, of his sin, and of the punishment thereof.*

The first man *Adam*, in eating voluntarily of the forbidden fruit, incurred the curse of God upon himself, and all his posterity, that came of him by natural propagation, viz. corporal and spiritual death, in body and soul eternally; but this covenant was not only made with him, but with his seed also, which should descend from his loins by natural generation; he standing as a publick person in the stead of all mankind. And, as St. *Paul* saith, *by him came sin, and death by sin, &c.* and so deprived himself, and all his posterity, of that original righteousness, which God created him in.

## XV. ARTICLE.

*Of original, or birth, sin.*

Original sin, is the fault and corruption of the nature of every man, that naturally descendeth from *Adam* by natural generation, by means of which, man has not only lost that original righteousness, that God created him in, but is naturally inclined to all manner of evil, being conceived

ceived in sin, and brought forth in iniquity; and, as St. Paul saith, *the flesh lusteth against the spirit*. And therefore every man justly deserveth God's wrath, and damnation. And this concupiscence, or indwelling lust, remaineth even in the regenerate, that they cannot love nor obey God perfectly in this life, according to the tenour of the first covenant.

1 Cor. xv. 22.  
Rom. vi. 23.  
Gen. ii. 17.  
John v. 24.  
Isa. lxiv. 6.  
Gal. iii. 10.  
Rom. vii. 17.  
21, 22.  
ii. 14, 15.  
Gal. iii. 21,  
22.  
Matt. xii. 33.

XVI. ARTICLE.

*Of the new covenant of grace.*

The first covenant being broken by mans disobedience, and by his sin, he was excluded from the favour of God, and *eternal life*, in which deplorable condition of his, God being pleased, out of his *free grace* and love to fallen man, in order to his recovery out of this sinful and *deplorable* estate, hath *freely* offered him a second, or a new covenant of grace, which new covenant of grace is *Jesus Christ*, in remission of sins, thro' faith in his blood, which God hath promised to give to all them that do obey and submit to the conditions of this covenant, which covenant of grace, and eternal salvation annexed to it, is freely and fully offered unto all men, upon the terms of the gospel, *viz.* repentance and faith. And the benefits of this covenant, by God's free grace, thro' the redemption that is in *Jesus Christ*, whom God has set forth to be a propitiation thro' faith in his blood, &c.

Deut. xxvii. 26.  
Col. i. 13.  
2 Cor. iv. 4.  
John iii. 16.  
Jer. xxxi. 31,  
32.  
Rom. iii. 23,  
24.  
Gal. iii. 21, 22.  
Rom. iii. 31.  
Heb. viii. 7.  
Gen. iii. 15.  
Luk. xxiv. 47.  
Eph. i. 7.  
Ps. xx. 3.  
Acts x. 43.  
iii. 19.  
xxvi. 18.  
ii. 37, 38.  
Mark. i. 15.  
Gal. iii. 11,  
17.  
Jer. xxxii. 40.  
Isa. xlii. 6.  
Rom. iii. 23.

Acts x. 43. to declare his righteousness for the re-  
 Isa. xciii. 11. mission of sins that are past thro' the for-  
 Rom. v. 9. bearance of God, that he might be just,  
 iii. 20. and the justifier of him that believeth in  
 Gal. iii. 8. *Jesus*. Therefore, we conclude, that a  
 ii. 16. man is justified by faith, without the deeds  
 Rom. v. 10, of the law; for by faith we receive that  
 19. x. 4. righteousness that the law, or the first  
 Matt. iii. covenant, required of the first *Adam*;  
 2 Cor. v. 21. which righteousness *Christ* hath fulfilled  
 1 Cor. i. 30. in our nature which he took of the vir-  
 gin *Mary*, by his active obedience, and  
 is, by God's free donation, made over to  
 us by imputation; for he hath made him  
 to us wisdom, righteousness and sanctifi-  
 cation. For as by one man's disobe-  
 dience, many were made sinners, so by  
 the obedience of one, that is *Christ*,  
 shall many be made righteous. For *Christ*  
 hath not only fulfilled the sanction of the  
 law, viz. To love God with all his heart,  
 and his neighbour as himself, but hath  
 also voluntarily suffered the curse of the  
 Gal. iii. 13. law, being made a curse for us, that we  
 1 Pet. ii. 24. might receive the blessing of *Abraham*,  
 Isa. liii. 6, 7, and the promise of the spirit thro'  
 8. faith in his blood. And now, albeit the  
 Phil. ii. 7, 8. essential righteousness of *Christ*, as he  
 Gal. iii. 13, is God equal with his father, be not im-  
 14. puted unto us, nor yet his personal  
 Heb. vii. 26. righteousness, as he was or is man, only,  
 Matt. iii. 15. yet we believe his mediatorial righteouf-  
 Rom. v. 18. ness, as God man, is imputed, reckoned,  
 Gal. iv. 6, 7, or made over to us, upon the terms of  
 Rom. iv. 3, 4, this new covenant of grace; and so being  
 23. iii. 25, 28. justified by his grace, we are thereby  
 Tit. iii. 7. made  
 i. 2.



made heirs according to the hope of eternal life: for, as St. Paul saith, *If righteousness come by the law, then Christ is dead in vain.*

XVII ARTICLE.

*Of Christ and his mediatorial Office.*

It pleased God, in his eternal purpose, Zech. vi. 12, to chuse and ordain the Lord *Jesus Christ*,<sup>13.</sup> Gal. iii. 17. his only begotten son, according to the Ps. lxxxix. 28. covenant made between them both, to be cix. 10. the alone mediator between God and Gal. iii. 19, man, viz. God the father, who was by<sup>20.</sup> Heb. x. 15. *Adam's* sin justly offended, and *Adam*, xli. 24. our common parent, the person offend- 1 Tim. ii. 5. ing. Now in order to reconcile God to Job ix. 33, man, and man to God, who were at a<sup>any days-man</sup> distance, *Christ Jesus*, the second person<sup>betwixt us, &c.</sup> Gal. iii. 16. in the trinity, being very God, of the Gen. iii. 15. same substance with his father, did, when 1 Chron. xvii. the fulness of time was come, take unto<sup>11.</sup> him man's nature, with all the essential properties, and common infirmities, sin only excepted, being made of a woman, of the seed of *Abraham* and *David*; and altho' he came from *Adam*, and had truly the nature of man, yet not by *Adam*; and the person of *Christ* took our nature into union with the divine nature, but he did not take the person of *Adam* which sinned, therefore we believe he was neither Luke i. 35. the covenantee, nor yet the covenanter, Heb. vii. 26. and so, by consequence, neither the cre- Rom. ix. 5. ditor nor the debtor. And being con- Heb. v. 5. sidered<sup>vii. 21, &c.</sup>

Eph. ii. 14. cerned by this office or appointment of the  
 Ps. xlii. 1, 6. father to make peace, it plainly appears,  
 1 Pet. i. 19, 20. that he is the only fit mediator between  
 Heb. ix. 15. God and man, who is very God, and very  
 i. 9. man; yet one Christ, who was sanctified,  
 Ps. xlv. 7. and anointed with the holy spirit above  
 Isaiah lxi. 1. measure, and was superlatively and ad-  
 Col. ii. 3. mirably fitted for, and called unto this  
 Heb. v. 5. office by his father, who put all judg-  
 John v. 22, 27. ment into his hand, and power to exe-  
 Rom. x. 4. cute the same, and he willingly under-  
 2 Cor. v. 21. took the same; and being made under  
 Gal. iii. 13. the law, did perfectly fulfill or keep it,  
 Luke xxii. 44, 45. and underwent the punishment due to us,  
 Isaiah liii. 10, 11, 12. which we should have suffered; our sin,  
 1 Pet. ii. 24. and the punishment of it, being reckoned  
 Matt. xxvii. 46. or imputed to him, he being made a curse  
 xxvi. 37, 38. for us, and underwent and trod the wine-  
 Acts xiii. 28, &c. press of his father's wrath for us, in do-  
 Luke xxiv. 7. lorous pangs and agony of soul, and pain-  
 John xx. 25, 27. ful sufferings in his body, was crucified,  
 dead, and buried, or remained in the state  
 Acts i. 9, 10, 11. of the dead, yet saw no corruption,  
 and on the third day he arose from the  
 Mark xvi. 19. dead, with the same body in which he  
 Rom. viii. 34. suffered, with which he also ascended,  
 Matt. xxv. 31, &c. and there sitteth at the right hand of his  
 Heb. ix. 14, 15. father, making intercession for his saints,  
 and shall return to judge men and angels  
 at the end of the world. And the same  
 Lord *Jesus*, by his perfect obedience to  
 the whole law, and sacrifice of himself,  
 which he, thro' the eternal spirit offered  
 up unto God the father, hath fully satis-  
 fied the justice of God, and reconciled  
 him to us; and hath purchased an ever-  
 lasting

lasting inheritance in the kingdom of heaven, for all those that the father hath given unto him, and now, by a continued act of intercession in heaven, doth apply the benefits he hath purchased unto the elect. And in this office of mediator, he hath the dignity of three offices, viz. Priest, Prophet, and King: all which offices are necessary for the benefit of his church, and without which we can never be saved. For, in respect of our *ignorance*, we stand in need of his *prophetical* office, and in respect of our *alienation* from God, and imperfect services, and God's *wrath* and *justice*, we stand in need of his *priestly* office, to reconcile God to us, and us to God; and in respect of our *bondage to sin and Satan*, and averfeness to return to God, we need his *kingly* office to subdue our enemies, and deliver us captives out of the kingdom and power of sin, and preserve us to his heavenly kingdom. And thus, in our nature, he living the life of the law, and suffering the penalty due to us, continually presents us at the throne of grace; so is a most wonderful and compleat mediator for his elect.

Eph. ii. 14,  
John xvii. 2.  
 1 Pet. ii. 2,  
 Heb. vii. 17.  
 Acts iii. 22.  
 Ps. xlv. 5,  
 Acts iv. 11, 12.  
2 Tim. iv. 18.  
 Col. i. 13, 14.  
 Heb. iv. 14,  
 &c.

## XVIII ARTICLE.

*Of Christ dying for all mankind.*

Rom. v. 8. God the father, out of his royal bounty,  
 Matt. xx. 28. and fountain of love, when all mankind  
 Rom. viii. 3. was fallen by sin, in breaking of the first  
 Heb. ix. 15. covenant of works made with them in  
 Ezek. xviii. *Adam*, did chuse *Jesus Christ*, and sent  
 23. him into the world to die for *Adam*, or  
 Heb. ii. 9. fallen man. And God's love is mani-  
 1 John ii. 2. fested to all mankind, in that he is not  
 1 Tim. ii. 3. willing, as himself hath sworn, and abun-  
 &c. dantly declared in his word, that mankind  
 Heb. x. 12, should perish eternally, but would have all  
 &c. to be saved, and come to the knowledge of  
 Mark xvi. 16. the truth. And *Christ* died for all men,  
 Tit. ii. 11, 12. and there is a sufficiency in his death and  
 1 Thess. i. 5, merits for the sins of the whole world,  
 6, 7. and hath appointed the gospel to be  
 John. v. 39, 40. preached unto all, and hath sent forth  
 Matt. xxiii. his spirit to accompany the word in  
 37, 38. order to beget repentance and faith:  
 xxiv. 12. so that if any do perish, it's not for  
 Acts xiii. 46, want of the means of grace manifested  
 48. by *Christ* to them, but for the non-  
 improvement of the grace of God, of-  
 fered freely to them through *Christ* in  
 the gospel.



XIX ARTICLE.

*Of the agreement between the Old and New Testament.*

The Gospel, or new Covenant, was held forth, or preached to the fathers, from *Adam* to *Christ's* coming in the flesh, though it was revealed by fundry degrees, Gal. iii. 8. and in diverse manners, in types and shadows, darkly; yet it was the same gospel, the same *Christ*, the same faith for kind, and the very same covenant, that they were justified and saved by, before *Christ* took flesh of the virgin, that we have now, and is to continue to the end of the world. For as the church of the *Jews*, in their gospel types, had a priest, and an altar, and a lamb, and a fire, and without all these no sacrifice could, or was accepted of God, then, nor now, without faith in the anti-type, *Christ*, whose human nature is the true lamb, the union of natures, the high priest, the divine nature, the altar, and the holy ghost, the heavenly fire. And again: The blood shed upon the brazen altar, may be applied to our justification, and the sprinkling of it upon the incense altar, may be applied to the work of sanctification by *Christ's* spirit, sprinkling his blood upon us. And the blood that was carried within the vail, into the most holy place, is applied to our glorification in heaven. And as they had in

Gal. iii. 8.

Gen. xii. 3.

Heb. iv. 2, 3.

i. 1, 2.

x. 1.

Heb. ix, x,

and xi chapt.

Heb. ix. 14.

Eph. v. ii.

1 Pet. i. 2.

Heb. ix. 7, *Ec.* their church the ark, a figure of *Christ's* presence, so have we the promise of his presence to the end of the world. And as they had the tables of the old covenant or law, in the ark, so have we the law fulfilled by *Christ*; and meeting God in *Christ*, it's handed forth by *Christ* now to us, as the only rule of our sanctification and obedience through his grace. And as they had the *manna* to nourish them in the wilderness to *Canaan*; so have we the sacraments, to nourish us in the church, and in our wilderness-condition, till we come to heaven. And as they had the rod that corrected them; so have we the church censures now to correct us, when we offend his law; and their burnt offerings may be applied to *Christ*, killing of original sin in us, and their sin offering may be applied to *Christ*, killing, or taking away our actual sins, and their peace offering may be applied to our reconciliation with God in *Christ* by his spirit, and so all the rest of those gospel-antitypes may be applied. And thus the Old and New Testaments, like the faces of the Cherubins, look one toward another, and hold forth the self-same gospel, salvation to them and us.

Matt. xviii. 20. *xxviii. 19. 20.*  
 Rom. iii. 31. *viii. 3, 4.*  
 x. 4.  
 1 John ii. 6, 7, 8.  
 James iv. 12.  
 John xvi. 14, 15.  
 1 Cor. iv. 19, *Ec.*

XX ARTICLE.

*Of Free-Will in Man.*

God hath endued the will of man with that natural liberty and power of acting upon choice, that it's neither forced, nor by any necessity of nature determined, to do good or evil: but man, in the state of innocency, had such power and liberty of will to chuse and perform that which was acceptable and well pleasing to God, according to the requirement of the first covenant; but he falling from his state of innocency, wholly lost all ability, or liberty of will, to any spiritual good, for his eternal salvation, his will being now in bondage under sin and Satan, and therefore not able of his own strength to convert himself nor prepare himself thereunto, without God's grace taketh away the enmity out of his will, and by his special grace, freeth him from his natural bondage under sin, enabling him to will freely and sincerely, that which is spiritually good, according to the tenure of the new covenant of grace in Christ, tho' not perfectly, according to the perfection of will is only attainable in the state of glory, after the redemption, or resurrection of our fleshly bodies.

Matt. xvii.

12.

Eccles. vii. 29.

Rom. v. 6.

viii. 7, 8.

John viii. 44.

Eph. ii. 8, &c.

Phil. ii. 13.

Rom. vii. 14,

&c.

viii. 23.

Eph. iv. 13.

## XXI ARTICLE.

*Of Vocation and effectual Calling.*

Vocation, or calling, general, or common, is, when God by the means of his word and spirit, freely of his own grace and goodness, doth ministerially acquaint mankind with his gracious good purpose of salvation, by *Jesus Christ*; inviting and wooing them to come to him, and to accept of *Christ* revealing unto them the gospel covenant, and those that with cordial hearts do improve this common grace, he in time worketh unfeigned faith, and sincere repentance in them; and by his grace they come to accept of *Christ*, as their only Lord and Saviour, with their whole heart; and God becomes their father in *Christ*, and they being then effectually called, are by faith united to *Jesus Christ* by grace unto salvation.

Matt. xi. 28.  
 Acts xx. 21.  
 Rom. xvi. 25,  
 26.  
 Tit. ii. 11.  
 Acts v. 31.  
 xi. 18.  
 Rom. viii. 28,  
 30.  
 xi. 5, 7.  
 Eph. i. 11,  
 &c.  
 Rom. v. 1.  
 Eph. ii. 8.  
 Rom. iv. 16.

## XXII ARTICLE.

*Of evangelical Repentance.*

Unfeigned repentance, is an inward and true sorrow of heart for sin, with sincere confession of the same to God, especially that we have offended so gracious a God, and so loving a father, together with a settled purpose of heart, and a careful endeavour to leave all our sins, and to live a more holy and sanctified life, according

Tit. ii. 3, 4,  
 5.  
 Acts ii. 37, 38,  
 2 Cor. vii. 10.  
 11.  
 Acts xvii. 30.  
 Ps. li. 4.  
 Luke xv. 17,  
 &c.  
 Mark. viii. 30



according to all God's commands. Or it is a turning, or change of the whole man to God, with endeavour thro' his grace, to mortify the indwelling lust, or corruptions, and obtain a great reformation both in the outward and inward man, according to the will of God, and this repentance, for the nature of it, must be continued throughout the whole course of our lives, and is wrought in us by the spirit of God; by the ministry of the law and gospel, in order to our obedience to *Christ*, or being baptized in his name, but this repentance unto life, is not wrought without faith in the soul; for by faith we receive that grace, that perfects, or carrieth on the work of repentance in the soul, from first to last.

Eph. ii. 10.  
Rom. viii. 13.  
Eph. iv. 20,  
&c.  
John viii. 31,  
&c.  
Rom. viii. 13.  
1 Theff. i. 5, 6.  
Acts iii. 19,  
26.  
ii. 38.  
Heb. xi. 6.  
Gal. iii. 26,  
&c.

XXIII ARTICLE.

*Of justifying, and saving Faith.*

Faith is an act of the understanding, giving a firm assent to the things contained in the holy scriptures. But justifying faith is a grace, or habit, wrought in the soul, by the holy ghost, through preaching the word of God, whereby we are enabled to believe, not only that the *Messias* is offered to us, but also to take and receive him, as a Lord and Saviour, and wholly and only to rest upon *Christ*, for grace and eternal salvation.

Rom. x. 14,  
17.  
Matt. xiii. 20,  
21.  
Acts xxiv. 14.  
Ps. xix. 7, &c.  
cxix. 72.  
2 Pet. i. 1.  
1 John v. 4, 5.  
2 Cor. iv. 13.  
Eph. ii. 8.  
Acts xxxi. 31.  
xv. 11.  
2 Pet. i. 5, 11.  
Phil. iii. 8, 9.  
Acts viii. 37.

XXIV

## XXIV ARTICLE.

*Of Justification by Christ.*

Acts xiii. 38, Justification is a declarative, or judicial  
 39. sentence of God the father, whereby he  
 Rom. viii. 34, of his infinite love, and most free grace,  
 35. iii. 23, &c. for the alone and mediatorial righteousness  
 iv. 22, &c. of his own son, performed in our nature  
 1 Cor. i. 30, and stand, which righteousness of God  
 31. man, the father imputing to us, and by  
 2 Thess. i. 3, 4, effectual faith, received and embraced by  
 Acts xv. 9. us, doth free us by judicial sentence from  
 Gal. v. 6. sin and death, and accept us righteous in  
 Rom. viii. 1. *Christ* our surety, unto eternal life; the  
 iv. 6, 7, 8. active and passive obedience of *Christ* be-  
 Gal. iii. 13, 14, ing the accomplishment of all that righte-  
 John v. 24. ousness and sufferings the law, or justice  
 Rom. iii. 22, of God required, and this being perfectly  
 30. performed by our mediator, in the very  
 v. 19. nature of us men, and accepted by the  
 2 Cor. i. 30. father in our stand, according to that  
 Eph. i. 7. eternal covenant-transaction, between the  
 Rom. v. 9. father and the son. And hereby we have  
 x. 4. deliverance from the guilt and punishment  
 Gal. iii. 13. of all our sins, and are accounted righte-  
 Heb. ii. 9, &c. ous before God, at the throne of grace,  
 2 Cor. v. 21. by the alone righteousness of *Christ* the  
 Isaiah liii. 10, mediator, imputed, or reckoned unto us  
 &c. through faith; for we believe there are  
 six necessary causes of man's justification,  
 or salvation; viz. *First*, The efficient  
 cause of our justification, is God's free  
 Rom. ii. 24. grace. *Secondly*, The meritorious cause  
 is

is the blood of *Christ*. *Thirdly*, The material cause is *Christ's* active obedience. *Fourthly*, The imputation of *Christ*, his obedience for us, is the formal cause. *Fifthly*, The instrumental cause is faith. *Sixthly*, God's glory, and man's salvation, is the final cause. Now we principally apply the *first* and *last* to God the father; the *second* and *third* to *Christ* the mediator; the *fourth* and *fifth* to the blessed comforter, the holy ghost; hence it is we are baptized in the name of the father, of the son, and holy ghost, and so we worship a trinity in unity, and unity in trinity.

Rom. v. 9.  
v. 19.  
iv. 6.  
v. 1.  
Eph. i. 11, 12.  
Matt. xxviii.  
19.  
2 Cor. xiii. 14.  
1 John v. 7.

XXV ARTICLE.

*Of Reconciliation, and Sonship by Christ.*

Two privileges flow out of our justification by faith in *Christ*, viz, our reconciliation, and adoption, or sonship. Reconciliation is a gracious privilege, whereby we that were enemies are made friends; or, we that were enemies, rebels, and aliens, are received into favour, or brought near to God through faith in *Christ Jesus*. And adoption is that power and privilege to be the sons of God, through faith in *Christ* our surety, who being the eternal son of God, became by incarnation our brother, that by him God might bring many sons unto glory, according to his eternal decree of preserving the human nature of *Christ*, that it never fell in *Adam*.

Rom. v. 8, &c.  
Eph. ii. 12,  
&c.  
i. 5.  
Gal. iv. 4, 5, 6,  
Rom. viii. 16,  
17.  
Heb. ii. 10,  
&c.  
iv. 15.

Matt. i. 18. *Adam.* And so we are, by faith accord-  
 Heb. vii. 26. ing to God's free grace, and *Christ's* pur-  
 Rom. viii. 16, chase, or redemption, and the holy spi-  
 17. rit's application of it to us, made heirs  
 and joint heirs with *Christ*, our elder bro-  
 ther, of the same kingdom, and stupen-  
 dous and unutterable glory, for ever and  
 ever.

## XXVI ARTICLE.

*Of Sanctification, and good Works.*

Ezek. xxxvi. 26. Those that are united unto *Christ* by  
 Eph. iv. 24. effectual faith, are regenerated, and have  
 2 Cor. v. 17. a new heart and spirit created in them,  
 1 John iii. 9. through the virtue of *Christ* his death, re-  
 Tit. iii. 5. surrection, and intercession, and by the  
 1 Cor. iv. 15. efficacy of the holy spirit, received by  
 2 Cor. iii. 18. faith, and are sanctified by the word and  
 1 Tim. ii. 20. spirit of truth, dwelling in them, by de-  
 Ps. cx. 3. stroying and pulling down the strong  
 2 Cor. x. 4, 5. holds, or dominion of sin and lust, and  
 v. 17. more and more quickned and strengthen-  
 John xvii. 17. ed in all saving graces, in the practice of  
 xvi. 14, 15. holiness, without which no man shall see  
 Heb. xii. 14. the lord. And this sanctification is  
 Rom. vii. 20. throughout the whole man, tho' imper-  
 Gal. v. 16, 17. fect in this life, there abiding still in the  
 1 John iii. 8. best saints, some remnants of corruption,  
 ii. 20. which occasions a continual war in the  
 soul, the flesh lusting against the spirit,  
 and the spirit against the flesh; yet  
 through the continual supply of strength  
 from *Christ*, which flows from him to be-  
 lievers by means of the covenant of grace  
 or



or hypostatical union with our nature, the regenerate part doth overcome, pressing after a heavenly life, in evangelical obedience to all the commands that *Christ*, their king, and law-giver, hath commanded them in his word, or holy scriptures, which are the only rule, and square of Rom. vi. 14. our sanctification and obedience in all good Eph. iv. 15. works, and piety. And sith our only assist- 2 Cor. iii. 18. ance to good works, such as God hath com- Ps. cxii. 1. manded, is of God, who worketh in us both cxix. 48. to will and to do, we have no cause to John xv. 4, 6. boast, nor ground to conclude, we merit Isaiah xliii. 13. any thing thereby, we receiving all of xxvi. 12. Phil. ii. 13. free and undeserved grace, and when we 2 Cor. iii. 5. have done the most, yet we are unprofit- Job ix. 2, 3, able servants, and do abundantly fall short; 20. xxv. 4. and the best duties that we can now per- Gal. ii. 16. form, will not abide the judgment of James ii. 9, 10. God. Neither do any good works iii. 2. whatsoever, that are done by unregene- Heb. xi. 6. rate men, or without faith in, and love to Isa. lxiv. 6. *Christ*, please God, or are accepted of Prov. viii. 17. him. Yet good works are of great ad- 1 Cor. xvi. 22. vantage, being done in faith, and love, James i. 18, and wrought by the holy spirit, and are Eccl. Gal. v. 22, 23. to be done by us, to shew our thankful- John iv. 14. ness to God, for the grace of the new v. 25. covenant by *Christ*, and to fit us more and Gal. v. 6. 1 Cor. vi. 9, more for glory. And in this sense the Eccl. Heb. xiii. 28. ten commandments, as handed forth by 29. *Christ* the mediator, are a rule of life to a 1 Cor. xiii 2. believer, and shew us our duty to God Ps. l. 14. and man, as also our need of the grace of God, and merit of *Christ*.

## XXVII ARTICLE.

*Of Baptism, and the Lord's-supper.*

These two sacraments, viz. Baptism and the Lord's-supper, are ordinances of positive, sovereign, and holy institution appointed by the Lord *Jesus Christ*, the only lawgiver, to be continued in his church, to the end of the world; and to be administered by those only who are rightly qualified, and thereunto called according to the command of *Christ*.

Matt. xxviii.

19, 20.

1 Cor. xi. 26.

iv. 1.

## XXVIII ARTICLE.

*Of the right subject, and administration of holy Baptism.*

Baptism is an ordinance of the new testament, ordained by *Jesus Christ*, to be unto the party baptized, or dipped, a sign of our entrance into the covenant of grace, and ingrafting into *Christ*, and into the body of *Christ*, which is his church: and of remission of sin in the blood of *Christ*, and of our fellowship with *Christ* in his death and resurrection, and of our living, or rising to newness of life. And orderly none ought to be admitted into the visible church of *Christ*, without being first baptized; and those which do really profess repentance towards God, and faith in, and obedience to our Lord *Jesus Christ*.

Rom. vi. 3,

4, 5.

1 Cor. xii. 13.

Gal. iii. 27.

Mark xvi. 16.

Matt. iii. 11.

Acts ii. 38.

Rom. vi. 1,

Ec.

Matt. xxviii.

19.

Acts viii. 37.

Matt. iii. 6.

Heb. vi. 1, 2.

*Christ*, are the only proper subjects of this ordinance, according to our Lord's holy institution, and primitive practice; and ought by the minister, or administrator, to be done in a solemn manner, in the name of the father, son, and holy ghost, by immersion or dipping of the person in the element of water; this being necessary to the due administration of this holy sacrament, as holy scripture sheweth, and the first and best antiquity witnesseth for some centuries \* of years. But the popish doctrine which they teach and believe, that those infants that die without baptism, or have it not *actually*, or in desire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting persons only upon an implicit faith of the church, nor their superstitious and popish ceremonies of salt, and spittle, and breathing on the face of the party baptized, together with their chrifoms and hallowed lights †. Neither do we believe, that infants dying in infancy, without baptism, go to *purgatory*, or *limbus infantum*, as they erroneously teach. Nor do we believe, that the *Pope of Rome*, or any other persons whomsoever, have power to alter, or change, this ordinance of *Christ*, as they have done by this superstitious, and such like idolatrous inventions and practices of the *Romish* church. All which superstitions of theirs,

\* See Mr. H. Danvers his *Treatise of Baptism*.

† See the *Popish Catechism*, p. 184, &c.

are contrary to *Christ's* institution, or the apostles practice of holy baptism.

## XXIX ARTICLE.

*Of the invisible catholick Church of Christ.*

Heb. xii. 22, There is one holy catholick church,  
 23. consisting of, or made up of the whole  
 Rev. xiv. 1, number of the elect, that have been, are,  
 &c. or shall be gathered, in one body under  
 Col. i. 18. *Christ*, the only head thereof; which  
 Eph. i. 10, 22. church is gathered by special grace, and  
 v. 23, 26, the powerful and internal work of the  
 27. spirit; and are effectually united unto  
 John x. 16. *Christ* their head, and can never fall  
 Gal. iii. 28. away.  
 Pl. lxxii. 17. cii. 28.  
 Rev. xiii. 8.

## XXX ARTICLE.

*Of the catholick Church as visible.*

Nevertheless, we believe the visible church of *Christ* on earth, is made up of several distinct congregations, which make up that one catholick church, or mystical body of *Christ*. And the marks by which she is known to be the true spouse of *Christ*, are these, viz. Where the word of God is rightly preached, and the sacraments truly administred, according to *Christ's* institution, and the practice of the primitive church; having discipline and government duly executed, by ministers or pastors of God's appointing, and the church's election, that is a true constituted

Gal. iii. 26, &c.  
 Acts ii. 41, &c.  
 Eph. ii. 19, &c.  
 1 Cor. xi. 23, &c.



stituted church; to which church, and Gal. iii. 1.  
not elsewhere, all persons that seek for Eph. iii. 21.  
eternal life, should gladly join themselves. Acts xviii. 8.  
And altho' there may be many errors in 1 Cor. xii. 13  
such a visible church, or congregations, 1 John ii. 19.  
they being not infallible, yet those errors Rev. ii. 2, 14,  
being not fundamental, and the church in &c.  
the *major*, or governing part, being not Tit. iii. 10, 11.  
guilty, she is not thereby unchurched; Jude xvii. 18,  
nevertheless she ought to detect those 19.  
errors, and to reform, according to God's Jam. iii. 13,  
holy word, and from such visible church, &c.  
or congregations, no man ought, by any 2 Tim. i. 13,  
pretence whatever, schismatically to sepa- Acts xx. 29,  
rate. &c. 1 Cor. xii. 25:

XXXI ARTICLE.

*Of Officers in the Church of Christ.*

The visible church of *Christ*, being completely gathered and organized, according to the mind of *Christ*, consists of officers and members; and the officers, appointed by *Christ*, to be chosen by his church, for the peculiar administration of ordinances, and execution of the power and duty *Christ* hath enjoined them to the end of the world, are these three, viz.  
\* Bishops, or *Messengers*; and Elders, or *Pastors*; and Deacons, or *Overseers* of the poor; and the way appointed by *Christ*, for the calling of any person fitted and

\* See the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. p. 149, to p. 160.

Acts i. 20, &c. gifted by the holy ghost, unto the office  
 xiii. 2, 3. of bishop, or messenger, in the churches,  
 xiv. 23. is, *viz*, That he be chosen thereunto by  
 xx. 17, 18. the common suffrage of the church, and  
 vi. 3, 4, 5, 6. solemnly set apart by fasting and prayer,  
 i. 23, 24, with imposition of hands, by the bishops  
 &c. of the same function, ordinarily, and  
 xiv. 23. those bishops so ordained, have the go-  
 χειροτονή-  
 σαντες ὁ ἀν-  
 τοις πρεσβυ-  
 τερος καὶ  
 ἐκκλησίαν  
 προσευξά-  
 νουσι, &c.  
*Quumq; ipsi  
 per suffragia,  
 &c.*  
 1 Tim. i. 3. fenger God hath placed in the church he  
 Tit. i. 5. hath charge of; and the elder, so ordain-  
 Rev. ii. 1, 2, ed, is to watch over that particular  
 &c. church; and he may not ministerially act  
 Matt. xxviii. in any other church before he be sent,  
 19. neither ought his power, or office, any  
 Mark xvi. 16. way to infringe the liberty, or due power,  
 Acts i. 22. or office of his bishop \*, God being a  
 2 Tim. iv. 2. God of order, having ordained things  
 Acts xiv. 23. most harmoniously, tending every way to  
 Rom. x. 15. unity. The deacons are in like manner  
 Acts xiii. 2, 3, 4. to be chosen by election and ordination,  
 1 Cor. xvi. 16. and are in their particular congregations,  
 1 Tim. i. 3. to receive the charity and free benevo-  
 Acts xx. 28. lence of the people; and the bishops and  
 1 Cor. xi. 34. elders so chosen, and ordained, to the  
 Tit. i. 5. work of God, ought to be enabled and  
 Heb. xiii. 17, &c. capacitated thereunto, by a sufficient and  
 1 Tim. iii. 8, &c.  
 1 Cor. iii. 9.

\* Or overseer, or shepherd.

honourable

honourable maintenance of the people  
 that chose them, answerable to the dignity  
 of their places, and charge committed to  
 them, without which they cannot dis-  
 charge their duty, as they ought to do,  
 in studying to divide the word of God  
 aright, as *St. Paul* adviseth *Timothy*, and  
 also to give themselves wholly to it ; and  
 this maintenance is to be given out of the  
 labours, profits, and estates of the people,  
 by equality, and proportionable to their  
 ability, in liberality, God having reserved  
 a portion for all his labourers, out of all  
 the members worldly goods and posses-  
 sions.

Col. iv. 11, 17. 2 Cor. viii. 12, &c. 2 Cor. ix. 5,  
 6, &c.

1 Tim. iii. 5.  
 iv. 6, 16.  
 2 Tim. iv. 5.  
 Tit. i. 7.  
 1 Cor. ix. 1,  
 &c.  
 Phil. iv. 15,  
 &c.  
 1 Tim. v. 17,  
 18.  
 Gal. vi. 6, 10.  
 Deut. xxv. 4.  
 2 Cor. xi. 7, 8.  
 1 Tim. iii. 5,  
 &c.  
 xi. 13, &c.  
 2 Tim. 1, 2,  
 &c.  
 iii. 14, &c.  
 iv. 1, 2, 5.

XXXII ARTICLE.

*Of Prayer, with laying on of Hands.*

Prayer, with imposition of hands by  
 the bishop, or elder, on baptized be-  
 lievers, as such, for the reception of the  
 holy promised spirit of *Christ*, we believe  
 is a principle of *Christ's* doctrine, and  
 ought to be practised and submitted to  
 by every baptized believer in order to re-  
 ceive the promised spirit of the father  
 and son.

A&ts viii. 12,  
 &c.  
 xix. 6, 7.  
 2 Tim. i. 6, 7.  
 Heb. vi. 2.  
 John xiii. 16,  
 &c.  
 xvi. 7.  
 Eph. i. 13, 14.  
 2 Tim. i. 6.  
 A&ts ii. 38, 39.

## XXXIII ARTICLE.

*Of the End, and right Administration of  
the Lord's-supper.*

The supper of the Lord *Jesus*, was  
Luk. xxii. 17, &c. instituted by him the same night wherein  
Matt. xxvi. 26, &c. he was betrayed; to be observed in his  
1 Cor. xi. 23, &c. church, to the end of the world, for the  
Matt. xxviii. 20. perpetual remembrance, and shewing forth  
Gal. iii. 1. the sacrifice of himself in his death; and  
 for the confirmation of the faithful be-  
 lievers in all the benefits of his death and  
 resurrection, and spiritual nourishment and  
 growth in him; sealing unto them their  
 continuance in the covenant of grace, and  
 to be a band and pledge of communion  
 with him, and an obligation of obedience  
 to *Christ*, both passively and actively, as  
 also of our communion and union each  
1 Cor. x. 16, 17. with other, in the participation of this  
Gal. iii. 1. holy sacrament. And the outward ele-  
 ments of bread and wine, after they are  
 set apart by the hand of the minister,  
 from common use, and blessed, or conse-  
 crated, by the word of God and prayer,  
 the bread being broken, and wine poured  
 forth, signify to the faithful, the body  
 and blood of *Christ*, or holdeth forth  
*Christ*, and him crucified; and the mini-  
 ster distributing the bread and wine to the  
 communicants, who are to take, or re-  
 ceive, both the bread and wine at the  
1 Cor. xi. 27, &c. hands of the minister, applying it by  
 faith, with thanksgiving to God the  
 father,



father, for so great a benefit, and no un-Matt.xxvi 30  
baptized, unbelieving, or open profane, 1 Cor. v. 7, 8,  
or wicked heretical persons, ought to be 13.  
admitted to this ordinance to profane Acts ii. 41,  
it. &c.

Neither is that popish doctrine of See the popish  
transubstantiation to be admitted of, nor catechism,  
adoration of the unbloody sacrifice of P. 286, &c.  
the mass, as they call it, together with  
their denying of the cup to the laity,  
and many more idolatrous and superstiti-  
ous practices, decreed in the popish coun-  
cils of *Lateran* and *Trent*. In opposition Ib. p. 197, &c.  
to which, and such like idolatry of *Rome*,  
many of our worthy and famous antients,  
and renowned protestants, lost their lives  
by fire and faggot in *England*, whose Sec Mr. Fox's  
spirits we hope are now in heaven, as Book of Mar-  
worthy martyrs and witnesses of *Christ*, yrs.  
in bearing a faithful testimony to this  
holy ordinance of their Lord and master.  
Neither may we admit of consubstantia-  
tion, it being not consonant to God's word.  
Nor are little infants, that cannot examine  
themselves, nor give account of their  
faith, nor understand what is signified by  
the outward signs of bread and wine, to  
be admitted to this sacrament. Though  
St. *Austin* taught so from *John* vi. 63.  
and many of the *Greek* churches so believe  
and practise to this day. And this holy  
ordinance ought to be often celebrated  
among the faithful, with examination of  
themselves, viz. of their faith, and love,  
and knowledge of these holy and divine  
mysteries, lest they eat and drink their

1 Cor. xi. 18, own damnation, for prophaning of God's  
 &c. holy ordinance, as many, we fear, have  
 done, and yet do at this day; whose hard  
 and blind hearts the Lord in mercy open,  
 if it be his blessed will.

## XXXIV ARTICLE.

*Of the Discipline and Government of the  
 Church of Christ.*

We believe that the great king, and  
 lawgiver, *Christ*, the universal and only  
 head of his church, hath given to his  
 visible church, a subordinate power, or  
 authority, for the well-being, ordering,  
 and governing of it, for his own glory,  
 and the church's profit, and good, the  
 executive part of which derivative  
 power of discipline and government, is  
 committed to his ministers, proportionable  
 to their dignities and places in the  
 church, in a most harmonious way, for  
 the beauty, order, government, and e-  
 stablishment of the same, and consisteth  
 in the exercise and execution of the  
 censors, or rod of correction, he hath  
 appointed therein, for the purgation, or  
 pruning of the same, in order to prevent  
 scandals and offences, both publick and  
 private. And in case of personal and  
 private trespasses between party and party,  
 that the member so offended, tell his  
 offence to his brother, between them  
 alone; and if he shall not hear him, to  
 take one or two more; if he will not  
 hear

hear him then, to tell it unto the church : Matt. xviii. 15, &c.  
 And the ministers of *Christ* ought to re- 1 Tim. v. 20.  
 buke them sharply, that sin before them 2 Tim. ii. 14.  
 in the church ; and in case there be any Tit. i. 12, 13,  
 wicked, publick, and scandalous sinners, 14.  
 or obstinate hereticks, that then the church  
 ought speedily to convene such her mem-  
 bers, and labour to convict them of their  
 sin and heresy, schism, and prophaneness,  
 whatsoever it be ; and after such regular Lev. xiii. 1,  
 suspension, and due admonition, if such &c.  
 sinners repent not ; that then for the Numb. xii. 14,  
 honour of God, and preserving the credit 15.  
 of religion, and in order to save the sin- 2 Theff. iii. 6.  
 ner's soul, and good of the church, in  
 obedience to God's law, to proceed and  
 excommunicate the sinner, by a judicial  
 sentence in the name of *Christ* and his 1 Cor. v. 4, &c.  
 church, tendring an admonition of repen- Tit. iii. 10.  
 tance to him, with gravity, love, and au- Rev. ii. 14, 20,  
 thority, and all this without hypocrisy,  
 or partiality, praying for the sinner, that  
 his soul may be saved in the day of the  
 Lord ; and under this second degree, of  
 withdrawing, or excommunication, to ac-  
 count him as a heathen, or publican, that  
 he may be ashamed. But upon the third Matt. xviii.  
 and highest act of excommunication, it 17.  
 being a most dreadful thunderclap of God's 1 Cor. xvi. 22.  
 judgment, it is most difficult for any  
 church now to proceed in, it being diffi-  
 cult to know when any man hath sinned  
 the unpardonable sin, and so to incur a  
 total cutting off from the church.

## XXXV ARTICLE.

*Of Communion of Saints, and giving to the Poor.*

Eph. iv. 5. All christians that have been baptized  
 Col. iii. 15. into one faith, and united in one true  
 Acts ii. 46. visible way of worshipping the true God,  
 Eph. iv. 3, 4, by *Christ Jesus* our Lord, should keep  
 &c. the unity of the spirit, in the bond of  
 1 Cor. xii. 12, peace, seeing there is but one mystical  
 13. body of *Christ*, and should have fellow-  
 Acts iv. 32. ship and communion in each other's suffer-  
 1 Cor. xii. 26. ings, or afflictions, for if one member suf-  
 xii. 4, 5, &c. fer, all are pained with it. Hence it is  
 also they partake of each other's gifts in  
 great variety, which make the harmony  
 of dependency on each other, seeing a  
 need of every member, for the publick  
 use, and common profit of the whole,  
 both in the private as well as more pub-  
 lick, and solemn worship of God's house;  
 as also an interest in each other's goods  
 and possessions, so far as comports with  
 2 Cor. viii. 9, necessity and charity, according to the  
 11, &c. charter privileges, or law of their king;  
 Ps. xxxvii. 26. and tho' no equality, or property, be  
 Prov. xi. 25. pleaded for; yet the works of charity  
 xix. 17. and mercy, must be minded as a duty to  
 xxii. 22. lend to the Lord, and pity and relieve  
 Deut. xv. 10. the Lord's poor, weekly laying out for  
 Eph. iv. 28. them, as God hath prospered us, accord-  
 1 Cor. xvi. 1, 2 ing to our ability in freedom, liberality,  
 iii. 14, 15. and charity, according to our brethrens  
 Deut. xv. 7, necessity, whether sick, or in prison, to  
 &c. visit  
 Matt. xxv. 35, &c.



visit and relieve them, and not only within the church, but to all as we have opportunity, and ability to be doing good.

XXXVI ARTICLE.

*Of Perseverance.*

Those that are effectually called, according to God's eternal purpose, being justified by faith do receive such a measure of the holy unction, from the holy spirit, by which they shall certainly persevere unto eternal life.

Rom. viii. 28.  
Gal. iii. 14.  
John i. 12,  
13.  
John xvii. 12,  
21.  
x. 28, 29.  
Rom. i. 17.

Jer. xxxi. 33, 34. Rom. viii. 30.

XXXVII ARTICLE.

*Of the sacred Scripture.*

The authority of the holy scripture dependeth not upon the authority of any man, but only upon the authority of God, who hath delivered and revealed his mind therein unto us, and containeth all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the christian faith, or be thought requisite to salvation. Neither ought we, since we have the scriptures delivered to us now, to depend upon, hearken to, or regard the pretended immediate inspirations, dreams, or prophetic predictions, by or from any person whatsoever, lest we

2 Pet. i. 19,  
20.  
2 Tim. iii. 15,  
20.  
John xx. 30,  
31.  
xxi. 25.  
Matt. xxii. 29.  
John v. 39, 46,  
47.  
x. 35.  
xvii. 12.  
Prov. xxx. 5,  
6.  
Joshua i. 7.  
Rev. xxii. 18.  
Deut. xii. 32.  
Isaiah viii. 20.  
2 Pet. i. 19.  
2 John vii. 8,  
9, 10.

Matt. xxiv. 23, &c. be deluded by them. Nor yet do we  
 2 Thess. ii. 7, believe, that the works of creation, nor  
 &c. the law written in the heart, viz. natu-  
 1 Cor. i. 20, &c. ral religion, as some call it, or the light  
 &c. within man, as such, is sufficient to inform  
 ii. 6, 7, man of *Christ* the mediator, or of the  
 &c. way to salvation, or eternal life by him ;  
 Rom. xv. 4, 5, but the holy scriptures are necessary to in-  
 xvi. 25, 26, struct all men into the way of salvation,  
 i. 16, &c. and eternal life. And we do believe, that  
 Gal. v. 22 all people ought to have them in their  
 Rom. xi. 31, mother tongue, and diligently, and con-  
 32. stantly to read them in their particular  
 x. 13, &c. places and families, for their edification,  
 1 Cor. xiv. 4, &c. and comfort ; and endeavour to frame  
 Col. iii. 16, their lives, according to the direction of  
 2 Pet. i. 20, 21. God's word, both in faith and practice,  
 Acts xv. 15, 16. the holy scriptures being of no private  
 Matt. xxii. 29, interpretation, but ought to be interpreted  
 30. according to the analogy of faith, and is  
 Acts xvii. 10, &c. the best interpreter of itself, and is sole  
 xviii. 28. judge in controversy. And no decrees of  
 popes, or councils, or writings of any  
 person whatsoever, are of equal authority  
 with the sacred scriptures. And by the  
 holy scriptures we understand, the canon-  
 ical books of the old and new testament,  
 as they are now translated into our *English*  
 mother-tongue, of which there hath never  
 been any doubt of their verity, and au-  
 thority, in the protestant churches of  
*Christ* to this day.

Then follows the names of the books of  
 the Old and New Testament, as acknowledg'd  
 in all protestant confessions, after which follow  
 these words :

All

All which are given by the inspiration of God, to be the Rule of faith and life.

## XXXVIII ARTICLE.

*Of the three Creeds.*

The three creeds, viz. the *Nicene* creed, *Athanasius's* creed, and the *Apostles* creed, as they are commonly called, ought thoroughly to be received, and believed. For we believe, they may be proved, by most undoubted authority of holy scripture, and are necessary to be understood of all christians; and to be instructed in the knowledge of them, by the ministers of *Christ*, according to the analogy of faith, recorded in sacred scriptures, upon which these creeds are grounded, and catechistically opened, and expounded in all christian families, for the edification of young and old, which might be a means to prevent heresy in doctrine, and practice, these creeds containing all things in a brief manner, that are necessary to be known, fundamentally, in order to our salvation; to which end they may be considered, and better understood of all men, we have here printed them under their several titles as followeth, viz.

*The Apostles Creed.*

I believe in God the father almighty,  
&c.

*The*

*The Nicene Creed.*

We believe in one God, the father almighty, &c.

*Athanasius his Creed.*

Whosoever will be saved, before all things, &c.

I have omitted inserting the creeds at length, they being to be found in every common prayer-book, and only observe, that upon the article in the Apostles creed, *he descended into hell*, they thus comment, *Not that he, to wit, Christ, went into the place of the damned, but that he went absolutely into the state of the dead.* See Dr. *Usher* in his body of Divinity, p. 174, and Mr. *Perkins* on the creed.

## XXXIX ARTICLE.

*Of general Councils, or Assemblies:*

Acts xv. 1,  
&c.

General councils, or assemblies, consisting of Bishops, Elders, and Brethren, of the several churches of *Christ*, and being legally convened, and met together out of all the churches, and the churches appearing there by their representatives, make but one church, and have lawful right, and suffrage in this general meeting, or assembly, to act in the name of *Christ*; it being of divine authority, and is the best means under heaven to preserve unity, to prevent heresy, and superintendency among, or in any congregation whatsoever within its own limits, or jurisdiction. And to such a meeting, or assembly,

Acts xv. 11,  
&c.

Matt. xviii.  
20.

Acts xv. 30,  
31.



sembly, appeals ought to be made, in case any injustice be done, or heresy, and schism countenanced, in any particular congregation of *Christ*, and the decisive voice in such general assemblies is the major part, and such general assemblies have lawful power to hear, and determine, as also to excommunicate.

XL ARTICLE.

*Of religious Worship, and the Sabbath-day.*

The light of nature sheweth there is a God, who hath a sovereignty over all, but the holy scripture hath fully revealed it; as also that all men should worship him according to God's own institution and appointment. And hath limited us, by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations whatsoever, or any other way not prescribed in the holy scriptures; and all religious worship is to be given to the father, son, and holy ghost, and to God alone, not to angels, saints, or any other creature, and since the fall, not without a mediator, nor in the mediation of any other but *Christ* alone; nor is this worshipping of God now under the gospel, tied to any place, or made more acceptable by one place than another. Yet the assembly of the church, ought not to be neglected

Rom. i. 19,

20.

ii. 15.

i Chron. xvi.

29.

Pf. xcv. 6, 7,

8.

xvii. 7.

xcix. 5.

Deut. viii. 6.

Pf. ciii. 7.

xiv. 6.

Mark vii. 7.

Pf. xcix. 8, 9.

cvi. 29, 39.

John iv. 24.

Rev. ix. 20.

Exod. xxxiv.

14.

1 Cor. viii. 4. neglected by any. And in order to his  
 Matt. xxviii. 19. being worshipped, and served, God hath  
 Deut. v. 26, instituted one day in seven, for his sabbath  
 Eccl. to be kept holy unto him, which from  
 John xiv. 6. the resurrection of *Christ*, is the first day  
 Gal. iii. 9. of the week, which is called the Lord's-  
 Heb. ix. 15. day, and is to be observed and continued  
 1 Tim. ii. 5. to the end of the world, as a christian  
 Matt. xviii. 20. sabbath, the last day of the week being  
 John iv. 21. abolished. And this christian sabbath is  
 Mal. i. 11. to be kept after a due and reverent man-  
 1 Tim. ii. 8. ner, in preparing of our hearts, and or-  
 Heb. x. 25. dering of affairs so beforehand, that we  
 Acts ii. 42. may rest that day from worldly and carnal  
 Exod. xx. 8. employments, and frequent the solemn  
 1 Cor. xvi. 1, 2. assemblies of the church, and in all pub-  
 Acts xx. 7. lick and private duties of religion, as  
 Rev. i. 10. hearing, meditating, and conferring, and  
 Isaiah lviii. 13 reading in, or of the holy scriptures, to-  
 Neh. xiii. 15, 16. gether with prayer, publick and private,  
 Eccl. and in the duties of necessity, charity,  
 Heb. x. 25. and mercy, and not in any vain or world-  
 Rev. i. 3. ly discourse, or idle recreations whatso-  
 James i. 23, 25. ever.  
 Rom. x. 14. Luke xxi. 36. Acts xvi. 13, 16. Isa. lvi. 2, 6.  
 Ps. cxix. 15. Zech. vii. 2.

## XLI ARTICLE.

*Of publick and private Prayer.*

Matt. vi. 7. Prayer is an holy, religious, and sacred  
 Jude 20. ordinance of God, and the duty of all  
 Heb. xii. 28. men to perform, by the law of God;  
 Isaiah lv. 6. and to God alone, and no other, whether  
 Jer. xxix. 12. saint or angel, and in the name of *Christ*  
 x. 6, 25. the mediator, and in his name alone, and  
 Ps. xxxii. 6.

no other, whether saint or angel, or any other creature. And that for all men living, except they have sinned the unpardonable sin, both high and low ; especially for ministers and magistrates. And not for dead saints, nor infernal spirits. And prayer is to be made in a tongue understood by the people : And we ought to pray for all things necessary according to the will of God in *Christ Jesus*, in a solemn and reverent manner, every way suitable and agreeable to the platform, or manner of prayer, which *Christ* taught his disciples, and us, in his holy gospel, which is the only perfect rule of all prayers ; and by the assistance of the holy spirit of God, without which we cannot pray aright. And this religious worship all men are bound, and required to serve God in, both publick and private, at least two times a day, in all christian families, by prayers, and supplications, intercessions, and giving of thanks to God the father, in the name and mediation of *Christ Jesus* our Lord.

Pf. lv. 15, 16, 17. Zach. viii. 21. Phil. i. 4, 6.  
1 Tim. iv. 5. Isaiah i. 15. Rev. v. 8.

## XLII ARTICLE.

### *Of publick Humiliation, by Fasting and Prayer.*

Publick humiliation, by fasting and prayer, is an ordinance of God, appointed for his church and people. And it being

Matt. xxvi.  
41.  
Isaiah xxx. 2.  
Hof. iv. 12.  
James i. 5.  
John xiv. 13,  
14.  
xv. 16.  
xvi. 23.  
1 Tim. ii. 1, 2,  
3.  
James v. 16.  
1 Thess. v. 17,  
25.  
2 Thess. iii. 1,  
2.  
Matt. ix. 38.  
1 Cor. xiv. 14,  
26.  
Matt. vi. 6,  
27.  
Rom. viii. 26,  
27.  
1 Thess. v. 18.  
Isa. xvii. 65.  
Jer. xviii. 14,  
15.  
Hof. v. 4.  
Pf. lxix. 6.  
Dan. vi. 10.  
Pf. v. 2, 3.

being an extraordinary duty, especially as it hath respect to the church generally, or the nation as such, and therefore we must have due regard to the grounds, ends, and manner, of its being performed; confessing of, and reforming from sin, both in publick as well as private fasts. Abstaining from our pleasures, as also our common food, in a sensible and real afflicting of our souls before the Lord; or to seek to God by prayer and fasting for some spiritual, or temporal good, that God hath promised us, or that we stand in need of having due regard to God's word and glory, in this solemn or divine ordinance.

Lev. xxiii. 27, &c.  
 Ezra viii. 21, ix. 4, x. 1.  
 Neh. ix. 1, 2, 3.  
 Isaiah lviii. 3, 4, &c.  
 Jonah iii. 4, 6, &c.  
 Zech. vii. 5.  
 Matt. vi. 16, &c.  
 2 Sam. xii. 21, 22. Esther iv. 16.

### XLIII ARTICLE.

#### *Of Family, or relative Duties therein.*

Gen. xviii. 19. Parents, and masters, are a sort of subordinate governors, and rulers, in their respective jurisdictions and families, in their respective relative places, according to their capacities, and opportunities; and are engaged from God's word, to take the charge of their families, and rule and govern them according to the word of God, both husbands, parents, masters, and all others concerned in any such relation; and by their godly and religious example, instruct their families; they being found carefully keeping of the sabbath-day, in the holy and religious services

1 Sam. ii. 23, &c.  
 Prov. xxx. 11, &c.  
 1 Tim. v. 8.  
 Matt. vii. 9, 10.  
 Col. iv. 1.  
 Eph. iv. 25, &c.  
 v. 4.



services of hearing the word preached, Josh. xxiv. 15.  
 with publick and private prayer. As also Eph. v. 19,  
 requiring and instructing their families &c. vi. 1, 2, &c.  
 and relations, to follow their godly and Prov. i. 1.  
 religious example, in the private and pub- Acts x. 30, 33.  
 lick exercises of religion; and calling 1 Tim. iii. 4.  
 them to an account, how they spend the 1 Kings ii. 1,  
 sabbath, and other times, and mercies 2, 3.  
 they enjoy; especially the reading of the Gen. xlix.  
 scriptures, and hearing the word preach- 28, 29.  
 ed, with publick prayer with them, and Job i. 5.  
 for them, in order to a blessing for them, 1 Chron. xxix.  
 and their families. The neglect of which 19.  
 duty, or power of godliness, and religion Prov. xxii. 6,  
 in families, is one main cause of that 15.  
 wicked atheism, and impiety in the world 2 Kings ii. 24.  
 and families; and of the carnal luke- Prov. xxix.  
 warmness, and ignorance in churches, to- 15, 21.  
 gether with contempt of government; 2 Tim. iii. 15.  
 because many professors make so little ac-  
 count, or conscience of performing any  
 duty at home in their own families.

## XLIV ARTICLE.

*Of Children dying in Infancy.*

We do believe, that all little children, Isaiah vii. 16.  
 dying in their infancy, viz. before they viii. 4.  
 are capable to chuse either good or evil, 2 Sam. xii. 19,  
 whether born of believing parents, or un- &c.  
 believing parents, shall be saved by the Ezek. xviii.  
 grace of God, and merit of *Christ* their 4, &c.  
 redeemer, and work of the holy ghost, 1 Kings xiv.  
 and so being made members of the in- 13.  
 visible church, shall enjoy life everlasting; Matt. xviii.  
2, 3, 4.  
Jer. xxxi. 29.

D

for 30.

Deut. i. 39. for our Lord *Jesus* saith, of such belongs  
 Matt. xix. 13, the kingdom of heaven. Ergo, we conclude,  
 14. that that opinion is false, which saith,  
 Mark x. 13, that those little infants dying before bap-  
 tism, are damned.

## XLV ARTICLE.

*Of the civil Magistrate.*

Rom. xiii. 1, The supreme lord and king of all the  
 &c. world, hath ordained civil magistrates to  
 Prov. viii. 15. be under him, over the people for his  
 1 Pet. ii. 14. own glory, and the publick good. And  
 Prov. xx. 26. the office of a magistrate, may be accept-  
 2 Sam. xxiii. 3. ed of, and executed by christians, when  
 Pl. lxxxii. 3, 4. lawfully called thereunto; and God hath  
 lxxii. 4, 7. given the power of the sword, into the  
 Ecclef. iii. 8. hands of all lawful magistrates, for the  
 Prov. xx. 18. defence and encouragement of them that  
 Luke iii. 15. do well, and for the punishment of evil  
 Acts x. 22. doers, and for the maintenance of justice,  
 1 Chron. v. 22. and peace, according to the wholesome  
 Prov. xxiv. 6. laws of each kingdom, and common-  
 Tit. iii. 1. wealth, and they may wage war upon  
 2 Pet. ii. 13, just and necessary occasions. And sub-  
 17. jection in the Lord ought to be yelde  
 Ecclef. x. 20. to the magistrates in all lawful things  
 Prov. xxi. 22. commanded by them, for conscience sake,  
 Rom. xiii. 5. with prayers for them, for a blessing upon  
 1 Tim. ii. 1, 2. them, paying all lawful and reasonable  
 Matt. xxii. 17, custom, and tribute to them, for the assist-  
 21. ing of them, against foreign, domestical,  
 xvii. 25, 27. and potent enemies.  
 2 Sam. xxi. 16, 17.  
 xxiii. 15, 16.

XLVI ARTICLE.

*Of Liberty of Conscience.*

The Lord *Jefus Christ*, who is king of <sup>1 Tim. vi. 15.</sup>  
 kings, and lord of all by purchase, and <sup>Acts x. 36.</sup>  
 is judge of quick and dead, is only Lord <sup>iv. 17, &c.</sup>  
 of Conscience; having a peculiar right <sup>James iv. 12.</sup>  
 so to be. He having died for that end, <sup>Rom. xiv. 4.</sup>  
 to take away the guilt, and to destroy the <sup>Acts v. 29.</sup>  
 filth of sin, that keeps the consciences of <sup>1 Cor. vii. 23.</sup>  
 all men in thralldom, and bondage, till <sup>Matt. xv. 9.</sup>  
 they are set free by his special grace. <sup>xxiv. 9.</sup>  
 And therefore he would not have the <sup>Col. ii. 20,</sup>  
 consciences of men in bondage to, or im- <sup>&c.</sup>  
 posed upon, by any usurpation, tyranny, <sup>1 Cor. xi. 23.</sup>  
 or command whatsoever, contrary to his <sup>1 Pet. v. 2, 3.</sup>  
 revealed will in his word, which is <sup>Matt. xv. 14.</sup>  
 the only rule he hath left, for the consci- <sup>Deut. xii. 32.</sup>  
 ences of all men to be ruled, and regu- <sup>Micah vi. 6, 7,</sup>  
 lated, and guided by, through the assist- <sup>8.</sup>  
 ance of his spirit. And therefore the <sup>Acts xvii. 25,</sup>  
 obedience to any command, or decree, <sup>&c.</sup>  
 that is not revealed in, or consonant to <sup>Deut. iv. 17,</sup>  
 his word, in the holy oracles of scripture, <sup>19.</sup>  
 is a betraying of the true liberty of con- <sup>1 Cor. x. 18.</sup>  
 science. And the requiring of an implicit <sup>1 Sam. xv. 3,</sup>  
 faith, and an absolute blind obedience, <sup>&c.</sup>  
 destroys liberty of conscience, and reason <sup>Rom. xiv. 10,</sup>  
 also, it being repugnant to both, and that <sup>12.</sup>  
 no pretended good end whatsoever, by <sup>Gal. i. 14.</sup>  
 any man, can make that action, obedience, <sup>Phil. iii. 6.</sup>  
 or practice, lawful and good, that is not <sup>John iv. 22.</sup>  
 grounded in, or upon the authority of <sup>2 Sam. iii. 6,</sup>  
 D 2 holy

holy scripture, or right reason agreeable thereunto.

## XLVII ARTICLE.

*Of Marriage.*

Matt. xix. 5, 6. Marriage is to be between one Man, and one Woman; neither is it lawful for  
 Gen. ii. 24. any Man, to have more than one wife,  
 Mal. ii. 15. nor for any woman to have more than  
 1 Cor. vii. 36. one husband, at the same time. And it  
 Heb. xiii. 4. is lawful for all sorts of people to marry,  
 1 Tim. iv. 3. who are able of judgment to give their  
 Exod. xxii. 16, 17. consent. But marriage must not be with-  
 Gen. xxix. 23. in the degree of consanguinity, or affinity,  
 Lev. xviii. 6, &c. forbidden in the word, nor can any such  
 2 Sam. xiii. 14. incestuous marriages ever be made lawful  
 Gen. xxxviii. 16. by any law of man, or consent of parties,  
 Deut. xxii. 28. to live together as man and wife. And  
 Eph. v. 3. it is the duty of christians to marry in the  
 1 Cor. vii. 2. Lord, and therefore those that profess  
 v. 1, 4, 13. the true religion, ought not to marry  
 Gen. vi. 2. with infidels, or idolaters, nor prophane  
 1 Cor. vii. 39. wicked persons in their life, nor yet with  
 Numb. xxv. 1, 2. any that maintain damnable heresies.  
 2 Cor. vi. 14, &c.

## XLVIII ARTICLE.

*Of the Lawfulness of an Oath.*

Exod. xx. 7. A lawful oath, is a part of religious  
 Deut. vi. 13. worship, wherein the person swearing in  
 x. 20. truth, righteousness, and judgment, so-  
 Jer. iv. 2. lemnly calleth God to witness what he  
 Ps. xv. 4. sweareth,



swear<sup>eth</sup>, and to judge him according to <sup>Zech. v. 4.</sup> the truth or falſeneſs thereof. And we <sup>2 Chron. vi. 22, 23.</sup> are to ſwear by no other name, but by <sup>Iſa. lxxv. 16.</sup> the name of God only, when we are cal- <sup>Jer. xii. 16.</sup> led before a lawful magiſtrate; upon a law- <sup>Matt. v. 34.</sup> ful matter, warranted by God's holy <sup>Neh. xiii. 25.</sup> word; and an oath is to be taken in the <sup>2 Kings xi. 4, 17.</sup> plain and common ſenſe of the words, <sup>Pſ. xxiv. 4.</sup> without equivocation, or mental reſerva- <sup>Heb. vi. 16.</sup> tion, in a ſolemn and reverent uſing of <sup>Jer. xxiii. 10.</sup> God's holy name; and ſuch an oath, we <sup>Lev. xix. 12.</sup> believe all chriſtians, when lawfully called <sup>Eph. iv. 28.</sup> thereunto by the magiſtrate, may take. <sup>Amos viii. 14.</sup> But the fooliſh monaſtical vows of *papiſts*, <sup>James v. 12.</sup> and all idle and vain ſwearing, is an abo- <sup>1 Sam. xiv. 29.</sup> minable, and wicked prophaning of the <sup>2 Kings vi. 31.</sup> holy name of God. <sup>Iſaiah xlviii. 1</sup> <sup>Zeph. i. 5.</sup>

XLIX ARTICLE.

*Of the State of man after Death, and of the Reſurrection of the Dead.*

The bodies of men after death, return <sup>Gen. iii. 19.</sup> to duſt, and ſee corruption; but their <sup>Aſts xiii. 36.</sup> ſouls, or ſpirits, which neither die nor <sup>Eccleſ. xii. 7.</sup> ſleep, having an immortal ſubſiſtence, im- <sup>Aſts vii. 59.</sup> mediately return to God who gave them; <sup>Luke xxiii. 43</sup> the ſouls of the righteous being then <sup>2 Cor. v. 1, 6,</sup> made perfect in holineſs, are received <sup>8.</sup> into paradise where they are with *Chriſt*, <sup>Phil. i. 23.</sup> and behold the face of God in light and <sup>Heb. xii. 23.</sup> glory, waiting for the full redemption of <sup>Jude 6.</sup> their bodies, and the ſouls of the wicked <sup>1 Pet. iii. 19.</sup> are caſt into hell, where they remain in <sup>Luke xvi. 23,</sup> torment and utter darkneſs, reſerved to <sup>24.</sup> <sup>1 Cor. xv. 51,</sup> <sup>52.</sup> <sup>1 Theſſ. iv. 17.</sup>

Job xix. 26, the judgment of the great day. And  
 27. besides these two places, for souls sepa-  
 1 Cor. xv. 42, rated from their bodies, the holy scrip-  
 &c. ture mentions none. And at the last day,  
 John v. 28, 29 such of the saints as shall be found alive,  
 Dan. xii. 2. shall not sleep, but be changed, and all  
 1 Cor. xv. 21. the dead shall be raised up with the self  
 &c. same bodies and none other, although  
 Rev. xx. 5, 6. with different qualities, which shall be  
 Acts xxiv. 15. united to their souls for ever and ever,  
 Phil. iii. 21. but the bodies of the unjust, shall by the  
 Rev. xix. 1, power of *Christ*, as a severe and just judge,  
 &c. be raised to dishonour; and the bodies  
 xiv. 37. of the just and righteous, by his spirit,  
 as he is head of the catholick church,  
 unto honour, and be made conformable  
 with his glorious body, and shall enjoy  
 everlasting life; in singing perpetual  
 praises, and hallelujahs to God for ever  
 and ever. *Amen.*

## L A R T I C L E.

*Of the last Judgment.*

Acts xvii. 31. And lastly, we believe, God hath ap-  
 John v. 22, pointed a day, wherein he will judge the  
 27. world in righteousness, by *Jesus Christ*,  
 Rom. ii. 16. to whom all power, and judgment is  
 2 Tim. iv. 1. given of the father; in which day, not  
 1 Cor. vi. 3. only the apostate angels shall be judged,  
 Jude 6. but likewise all persons that have lived  
 Matt. xii. 36. upon the earth, shall appear before the  
 2 Cor. v. 10. tribunal of *Christ*, to give an account of  
 Eccles. xii. 14. their thoughts, words, and deeds, and  
 Rom. xiv. 10. shall receive a just sentence, according to  
 12. what  
 Matt. xxv. 32.  
 Luke xxi. 28.

what they have done in their bodies, whether good, or evil, when God, according to his purpose, will manifest the glory of his mercy, in the salvation of his elect, and of his justice in the eternal damnation of the wicked and disobedient; for then shall the righteous go into everlasting life, and receive the fullness of joy and glory, but the wicked, who know not God, nor obey the gospel offered them in *Christ*, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

*Amen.*

<sup>1</sup>Thess. iv. 17.  
Ps. xvi. 11.  
Luke xii. 32.  
Matt. xxv. 46.  
Ps. lviii. 10.  
2 Tim. iv. 8.  
Luke xvi. 28.  
Rev. xiv. 11.  
John viii. 24.  
2 Thess. i. 8,  
Eccl.  
Rev. xx. 10,  
11, Eccl.  
xxii. 11, 15.



## NUMB. II.

## A CONFESSION OF FAITH,

## CHAP. I.

*Of the holy Scriptures.*

1. **T**HE holy scripture is the only sufficient, certain, and infallible rule of all-saving knowledge, faith, and obedience; although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his will, which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that his will unto his church; and afterward for the better preserving, and propagating of the truth, and for the more sure establishment, and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.
- 2 Tim. iii. 15.  
Etc.  
Isaiah viii. 20.  
Luke xxvi. 29.  
31.  
Eph. ii. 20.  
Rom. i. 19.  
Etc.  
ii. 14, 15.  
Ps. xix. 1, 2.  
Heb. i. 1.  
Prov. xxii. 19.  
Etc.  
Rom. xv. 4.  
2 Pet. i. 19, 20.



2. Under the name of holy scripture, or the word of God written, are now contained all the books of the old and new testament.

*Then follows the names of the books, as acknowledged in all protestant confessions, after which follow these words :*

All which are given by the inspiration of God, to be the Rule of faith and life.

3. The books commonly called apocrypha, not being of divine inspiration, are no part of the canon or rule of the scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of, than other human writings.

4. The authority of the holy scripture, for which it ought to be believed, dependeth not upon the testimony of any man, or church, but wholly upon God, who is truth itself, the author thereof; therefore it is to be received, because it is the word of God,

5. We may be moved and induced by the testimony of the church of God, to an high and reverend esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the stile, the consent of all the parts, the scope of the whole, which is to give all glory to God, the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly

dantly evidence itself to be the word of  
 John xvi. 13, God ; yet notwithstanding, our full per-  
 14. suasion, and assurance of infallible truth,  
 1 Cor. ii. 10, and divine authority thereof, is from the  
 Eccl. inward work of the holy spirit, bearing  
 1 John ii. 20, witness by, and with the word in our  
 27. hearts.

6. The whole council of God con-  
 2 Tim. iii. 15, cerning all things necessary for his own  
 Eccl. glory, man's salvation, faith, and life, is  
 Gal. i. 8, 9. either expressly set down, or necessarily  
 contained in the holy scripture ; unto  
 which nothing at any time is to be added,  
 whether by new revelation of the spirit,  
 or traditions of men.

John vi. 45. Nevertheless we acknowledge, the in-  
 1 Cor. ii. 9, ward illumination of the spirit of God,  
 Eccl. to be necessary for the saving understand-  
 ing of such things as are revealed in the  
 word, and that there are some circum-  
 stances concerning the worship of God,  
 and government of the church, common  
 1 Cor. xi. 13, to human actions and societies, which are  
 14. to be ordered by the light of nature, and  
 xiv. 26. christian prudence, according to the gene-  
 ral rules of the word, which are always  
 to be observed.

7. All things in scripture are not  
 2 Pet. iii. 16. alike plain in themselves, nor alike clear  
 unto all ; yet those things which are ne-  
 cessary to be known, believed and ob-  
 21. xix. 7. served for salvation, are so clearly pro-  
 exix. 130. pounded, and opened in some place of  
 scripture or other, that not only the  
 learned, but the unlearned, in a due use  
 of

of ordinary means, may attain to a sufficient understanding of them.

8. The old testament in *Hebrew*, Rom. iii. 2. which was the native language of the people of God of old, and the new testament in *Greek*, which at the time of the writing of it, was most generally known to the nations, being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical ; so as in all controversies Isa. viii. 20. of religion, the church is finally to appeal Acts xv. 15. to them. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the scriptures, and are commanded in the fear of God to read and search John v. 39. them, therefore they are to be translated 1 Cor. xiv. 6. into the vulgar language of every nation, Eccl. Col. iii. 16. unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may have hope.

9. The infallible rule of interpretation of scripture is the scripture itself, 2 Pet. i. 20. and therefore when there is a question 21. about the true and full sense of any scripture which is not manifold but one, it Acts xv. 15, must be searched by other places, that 16. speak more clearly.

10. The supream judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of antient writers, doctrines of men, and private spirits, are to be examined, and

Matt. xxii. 29, and in whose sentence we are to rest, can  
 32. be no other but the holy scripture delivered  
 Eph. ii. 20. by the spirit, into which scripture so  
 Acts xxviii. delivered our faith is finally resolved.  
 23.

## C H A P. II.

*Of God, and of the holy Trinity.*

2Cor. viii. 46. 1. The Lord our God is but one only  
 Deut. vi. 4. living and true God; whose subsistence is  
 Jer. x. 10. in and of himself; infinite in being and  
 Isa. xlvi. 12. perfection, whose essence cannot be com-  
 Exod. iii. 14. prehended by any but himself; a most  
 John iv. 24. pure spirit, invisible, without body, parts,  
 1 Tim. i. 17. or passions, who only hath immortality,  
 Deut. iv. 15, 16. dwelling in the light, which no man can  
 Mal. iii. 6. approach unto, who is immutable, im-  
 1 Kings viii. 27. mense, eternal, incomprehensible, al-  
 Jer. xxiii. 23. mighty, every way infinite, most holy,  
 Ps. xc. 2. most wise, most free, most absolute, work-  
 Gen. xvii. 1. ing all things according to the counsel of  
 Isaiah vi. 3. his own immutable, and most righteous  
 Ps. cxv. 3. will, for his own glory; most loving,  
 Isaiah xlv. 10. gracious, merciful, long-suffering, abun-  
 Prov. xxvi. 4. dant in goodness and truth, forgiving  
 Rom. xi. 36. iniquity, transgression, and sin, the re-  
 Exod. xxxiv. 6, 7. warder of them that diligently seek him;  
 Heb. xi. 6. and withal most just, and terrible in his  
 Neh. ix. 32, 33. judgments, hating all sin, and who will  
 Ps. l. 5, 6. by no means clear the guilty.  
 Exod. xxiv. 7. 2. God having all life, glory, goodness,  
 Neh. i. 2, 3. blessedness, in and of himself, is alone in,  
 John v. 26. and unto himself all-sufficient, not stand-  
 Ps. cxlviii. 13. ing in need of any creature, which he  
 cxix. 68. hath made, nor deriving any glory from  
 Job xxii. 2, 3. them,  
 Rom. xi. 34.



them, but only manifesting his own glory Dan. iv. 25.  
 in, by, unto, and upon them, he is the Heb. iv. 13.  
 alone fountain of all being, of whom, Ezek. xi. 5.  
 through whom, and to whom are all Acts xv. 18.  
 things, and he hath most sovereign domi- Pf. cxlv. 17.  
 nion over all creatures, to do by them, Rev. v. 12,  
 for them, or upon them, whatsoever him- &c.  
 self pleaseth ; in his sight all things are  
 open and manifest, his knowledge is in-  
 finite, infallible, and independent upon  
 the creature, so as nothing is to him con-  
 tingent, or uncertain ; he is most holy in  
 all his councils, in all his works, and in  
 all his commands ; to him is due from  
 angels and men, whatsoever worship, ser-  
 vice, or obedience, as creatures they owe  
 unto the creator, and whatever he is fur-  
 ther pleased to require of them.

3. In this divine and infinite being, John v. 7.  
 there are three substances, the father, the Matt. xxviii.  
 word or son, and holy spirit, of one sub- 19.  
 stance, power, and eternity, each having 2 Cor. xiii. 14.  
 the whole divine essence, yet the essence Exod. iii. 14.  
 undivided ; the father is of none, neither John xiv. 11.  
 begotten nor proceeding ; the son is eter- 1 Cor. viii. 6.  
 nally begotten of the father ; the holy John i. 14, 18.  
 spirit proceeding from the father and the xv. 26.  
 son, all infinite without beginning, there- Gal. iv. 6.  
 fore but one God ; who is not to be di-  
 vided in nature and being, but distinguish-  
 ed by several peculiar, relative properties  
 and personal relations ; which doctrine of  
 the trinity is the foundation of all our  
 communion with God, and comfortable  
 dependance on him.

## CHAP. III.

*Of God's Decree.*

Isa. xlv. 10. 1. God hath decreed in himself, from  
 Eph. i. 11. all eternity, by the most wise and holy  
 Heb. vi. 17. council of his own will, freely and un-  
 Rom. ix. 15, changeable, all things whatsoever comes  
 18. to pass, yet so as thereby is God neither  
 James i. 15, the author of sin, nor hath fellowship  
 17. with any therein, nor is violence offered  
 1 John i. 5. to the will of the creature, nor yet is the  
 Acts iv. 27, liberty or contingency of second causes  
 28. taken away, but rather established, in  
 John xix. 11. which appears his wisdom in disposing all  
 Numb. xxiii. things, and power, and faithfulness, in  
 19. accomplishing his decree.  
 Eph. i. 3, 4, 5.

Acts xv. 18. 2. Although God knoweth whatsoever  
 Rom. ix. 11, may, or can come to pass, upon all sup-  
 &c. posed conditions, yet hath he not decreed  
 any thing, because he foresaw it as future,  
 or as that which would come to pass upon  
 such conditions.

1 Tim. v. 21. 3. By the decree of God, for the ma-  
 Matt. xxv. 41 nifestation of his glory, some men and  
 Eph. i. 5, 6. angels, are predestinated, or fore-ordain-  
 Rom. ix. 22, ed to eternal life, through *Jesus Christ*,  
 23. to the praise of his glorious grace; others  
 Jude 4. being left to act in their sin to their just  
 condemnation, to the praise of his glori-  
 ous justice.

2 Tim. ii. 19. 4. These angels and men thus predesti-  
 John xiii. 18. nated, and fore-ordained, are particularly,  
 and unchangeably designed; and their  
 number

number so certain, and definite, that it cannot be either increased or diminished.

5. Those of mankind, that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in *Christ* unto everlasting glory, out of his meer free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.

Eph. i. 4, 9, 11.  
Rom. viii. 30.  
2 Tim. i. 9.  
1 Theff. v. 9.  
Rom. ix. 13.  
16.  
Eph. ii. 6, 12.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will fore-ordained all the means thereunto, wherefore they who are elected, being fallen in *Adam*, are redeemed by *Christ*, are effectually called unto faith in *Christ* by his spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by *Christ*, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

1 Pet. i. 2.  
2 Theff. ii. 13.  
1 Theff. v. 9,  
10.  
Rom. viii. 30.  
2 Theff. ii. 13.  
1 Pet. i. 5.  
John xx. 26.  
xvii. 9.  
vi. 64.

7. The doctrine of this high mystery of predestination is to be handled with special prudence, and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and

1 Theff. iv. 5.  
2 Pet. i. 10.  
Eph. i. 6.  
Rom. xi. 33.  
xi. 5, 6.  
Luke x. 20.

and abundant consolation, to all that sincerely obey the Gospel.

# CHAP. IV.

## *Of Creation.*

John i. 1, 5. 1. In the beginning it pleased God the  
 Heb. i. 2. father, son, and holy spirit, for the mani-  
 John xxvi. 13 festation of the glory of his eternal  
 Rom. i. 20. power, wisdom, and goodness, to create  
 Col. i. 16. or make the world, and all things there-  
 Gen. ii. 1, 2. in, whether visible or invisible, in the  
 space of six days, and all very good.

Gen. i. 27. 2. After God had made all other crea-  
 ii. 7. tures, he created man, male and female,  
 Ecclef. vii. 29. with reasonable and immortal souls, ren-  
 Gen. i. 26. dering them fit unto that life to God, for  
 Rom. ii. 14, which they were created, being made  
 15. after the image of God, in knowledge,  
 Gen. iii. 6. righteousness, and true holiness, having  
 the law of God written in their hearts,  
 and power to fulfil it; and yet under a  
 possibility of transgressing, being left to  
 the liberty of their own will, which was  
 subject to change.

Gen. vi. 17. 3. Besides the law written in their  
 iii. 8, 9, 10. hearts, they received a command not to  
 i. 26, 28. eat of the tree of knowledge of good and  
 evil; which whilst they kept, they were  
 happy in their communion with God, and  
 had dominion over the creatures.



C H A P. V.

*Of divine Providence.*

1. God the good creator of all things, Heb. i. 3.  
in his infinite power and wisdom, doth John xxxviii.  
uphold, direct, dispose, and govern all 11.  
creatures, and things, from the greatest Isaiah xlv.  
even to the least, by his most wise and 10, 11.  
holy providence, to the end for the which Pf. xiii. 5, 6.  
they were created, according unto his in- Matt. x. 26,  
fallible foreknowledge, and the free and Etc.  
immutable counsel of his own will, to the Eph. i. 11.  
praise of the glory of his wisdom, power,  
justice, infinite goodness, and mercy.

2. Although in relation to the fore-  
knowledge and decree of God, the first  
cause, all things come to pass, immutably  
and infallibly, so that there is not any Acts ii. 23.  
thing, befalls any by chance, or without Prov. xvi. 33.  
his providence, yet by the same provi-  
dence he ordereth them to fall out accord- Gen. viii. 22.  
ing to the nature of second causes, either  
necessarily, freely, or contingently.

3. God in his ordinary providence, Acts xxvii.  
maketh use of means, yet is free to work 31, 44.  
without, above and against them at his Isa. lv. 10, 11.  
pleasure. Hos. i. 7.

4. The almighty power, unsearchable Rom. iv. 19,  
wisdom, and infinite goodness of God, Etc.  
so far manifest themselves in his provi- Dan. iii. 27.  
dence, that his determinate counsel ex- Rom. xi. 32,  
tendeth itself even to the first fall, and Etc.  
all other sinful actions both of angels and 2 Sam. xxiv. 1.  
men, and that not by a bare permission, 1 Chron. xxi.

†

E

which

2 Kings xix. 28. which also he most wisely and powerfully  
 Ps. lxxvi. 10. boundeth, and otherwise ordereth, and  
 Gen. i. 20. governeth, in a manifold dispensation to  
 Isaiah x. 6, 7, his most holy ends; yet so, as the sinfulness  
 12. of their acts proceedeth only from  
 Ps. l. 21. the creatures, and not from God, who  
 1 John ii. 16. being most holy and righteous, neither is,  
 nor can be, the author or approver of  
 sin.

5. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruptions of their own heart, to chastize them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

Rom. viii. 28. So that whatsoever befalls any of his elect, is by his appointment for his glory and their good.

6. As for those wicked and ungodly men, whom God, as a righteous judge, for former sin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightned in their understanding, and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruptions makes occasion of sin; and withal, gives them over to their

their own lusts; the temptations of the world, and the power of *Satan*, whereby it comes to pass that they harden themselves under those means which God useth for the softning of others.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth of all things to the good thereof.

C H A P. VI.

*Of the Fall of Man, of Sin, and of the Punishment thereof.*

1. Although God created man upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatned death upon the breach thereof, yet he did not long abide in this honour; *Satan* using the subtilty of the serpent to subdue *Eve*, then by her seducing *Adam*, who without any compulsion, did wilfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit; which God was pleased according to his wise and holy council to permit, having purposed to order it, to his own glory.

2. Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled in

all the faculties, and parts of soul and body.

Rom. iii. 10, 19. 3. They being the root, and by God's appointment, standing in the room and  
v. 12, 19. stead of all mankind; the guilt of the  
1 Cor. xv. 21, sin was imputed, and corrupted nature  
Eccl. conveyed, to all their posterity descend-  
Ps. li. 5. ing from them by ordinary generation,  
Job xiv. 4. being now conceived in sin, and by nature  
Eph. ii. 3. children of wrath, the servants of sin, the  
Rom. vi. 20. subjects of death, and all other miseries,  
v. 12. spiritual, temporal, and eternal, unless the  
Heb. ii. 14. Lord *Jesus* set them free.

1 Theff. i. 10. 4. From this original corruption, where-  
Rom. viii. 7. by we are utterly indisposed, disabled,  
Col. i. 21. and made opposite to all good, and  
James i. 14, 15 wholly inclined to all evil, do proceed all  
actual transgressions.

Matt. xv. 19. 5. The corruption of nature, during  
Rom. vii. 18, this life, doth remain in those that are re-  
23. generated; and altho' it be thro' *Christ*  
Eccl. vii. 20. pardoned, and mortified, yet both itself,  
1 John i. 8. and the first motions thereof, are truly  
Rom. vii. 24, 25. and properly sin.  
Gal. v. 17.

## C H A P. VII.

### *Of God's Covenant.*

1. The distance between God and the creature is so great, that altho' reasonable creatures do owe obedience unto him as their creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which



which he hath been pleased to express by way of covenant. Luk. xvii. 10. Job xxxv. 7, 8.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of Grace, whercin he freely offereth unto sinners, life and salvation by *Jesus Christ*, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto eternal life, his holy spirit, to make them willing and able to believe. Gen. ii. 17. Gal. iii. 10. Rom. iii. 20, 21. viii. 3. Mark xvi. 15, 16. John iii. 16. Ezek. xxxvi. 26, 27. John ix. 44, 45. Pl. cx. 3.

3. This covenant is revealed in the gospel; first of all to *Adam* in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the new testament, and it is founded in that eternal covenant transaction, that was between the father and the son about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen *Adam*, that ever were saved did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which *Adam* stood in his state of innocency. Gen. iii. 15. Heb. i. 1. 2 Tim. i. 9. Tit. i. 2. Heb. xi. 6, 13. Rom. iv. 1, 2, &c. Acts iv. 12. John viii. 56.

## C H A P. VIII.

### *Of Christ the Mediator.*

1. It pleased God, in his eternal purpose, to chuse and ordain the Lord *Jesus*, his only begotten son, according to the covenant Isaiah xlii. 1. 1 Pet. i. 9, 10. Acts iii. 22. Heb. v. 5, 6.

Pf. ii. 6. covenant made between them both, to be  
 Luke i. 33. the mediator between God and man; the  
 Eph. i. 23. prophet, priest, and king; head and savi-  
 Heb. i. 2. our of his church, the heir of all things,  
 Acts xvii. 31. and judge of the world, unto whom he  
 Isaiah liii. 10. did from all eternity give a people to be  
 John xvii. 6. his seed, and to be by him in time re-  
 Rom. viii. 30. deemed, called, justified, sanctified, and  
 glorified.

2. The son of God, the second person  
 in the holy trinity, being very and eternal  
 God, the brightness of the father's glory,  
 of one substance and equal with him;  
 who made the world, who upholdeth and  
 governeth all things he hath made; did,  
 when the fulness of time was come, take  
 1 John i. 14. upon him man's nature, with all the essen-  
 Gal. iv. 4. tial properties, and common infirmities  
 Rom. viii. 3. thereof, yet without sin; being conceived  
 Heb. ii. 14, by the holy spirit coming down upon  
 16, 17. her, and the power of the most high  
 iv. 15. overshadowing her, and so was made of a  
 Luke i. 27, 31, woman, of the tribe of *Judah*, of the  
 35. seed of *Abraham* and *David*, according  
 to the scriptures: so that two whole per-  
 fect and distinct natures, were inseparably  
 joined together in one person, without  
 Rom. ix. 5. conversion, composition, or confusion;  
 1 Tim. ii. 5. which person is very God and very man,  
 yet one *Christ*, the only mediator between  
 God and man.

3. The Lord *Jesus* in his human na-  
 ture, thus united to the divine, in the  
 person of the son, was sanctified and  
 anointed with the holy spirit above mea-  
 Ps. xlv. 7. sure; having in him all the treasures of  
 Acts x. 38. wisdom

wisdom and knowledge ; in whom it pleased the father, that all fullness should dwell : to the end, that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator, and surety ; which office he took not upon himself, but was thereunto called by his father, who also put all power and judgment in his hand, and gave him commandment to execute the same.

4. This office the Lord *Jesus* did most willingly undertake ; which that he might discharge, he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us, enduring most grievous sorrows in his soul, and most painful sufferings in his body ; was crucified, and died, and remained in the state of the dead ; yet saw no corruption : on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended into heaven ; and there sitteth at the right hand of his father, making intercession ; and shall return to judge men and angels, at the end of the world.

5. The Lord *Jesus*, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance

John xvii. 2. in the kingdom of heaven, for all those  
 Heb. ix. 15. whom the father hath given unto him.

1 Cor. iv. 10. 6. Although the price of redemption  
 Heb. iv. 2. was not actually paid by *Christ*, till after  
 1 Pet. i. 10, his incarnation, yet the virtue, efficacy,  
 11. and benefit thereof were communicated  
 to the elect in all ages successively, from  
 the beginning of the world, in and by  
 those promises, types and sacrifices where-  
 in he was revealed and signified to be the  
 Rev. xiii. 8. seed which should bruise the serpent's  
 Heb. xiii. 8. head; and the lamb slain from the foun-  
 dation of the world: being the same  
 yesterday, and to day, and for ever.

7. *Christ* in the work of mediation  
 acteth according to both natures, by each  
 nature doing that which is proper to it  
 self, yet by reason of the unity of the  
 John iii. 13. person, that which is proper to one  
 Acts xx. 28. nature, is sometimes in scripture attributed  
 to the person denominated by the other  
 nature.

8. To all those for whom *Christ* hath  
 John vi. 37. obtained eternal redemption, he doth  
 x. 15, 16. certainly, and effectually apply and com-  
 xvii. 9. municate the same; making intercession  
 Rom. v. 10. for them; uniting them to himself by  
 John xvii. 6. his spirit, revealing unto them, in and by  
 Eph. i. 9. the word, the mystery of salvation, per-  
 1 John v. 20. suading them to believe, and obey, go-  
 Rom. viii. 9. verning their hearts by his word and  
 14. spirit, and overcoming all their enemies  
 Pl. cx. 1. by his almighty power and wisdom; in  
 1 Cor. xv. 25, such manner and ways, as are most con-  
 26. sonant to his wonderful and unsearchable  
 John iii. 8. dispensation;  
 Eph. i. 8.



dispensation ; and all of free and absolute grace, without any condition foreseen in them, to procure it.

9. This office of mediator between God and man, is proper only to *Christ*, who is the prophet, priest, and king of the church of God ; and may not be either in whole, or any part thereof transferr'd from him to any other.

10. This number and order of offices is necessary ; for in respect of our ignorance, we stand in need of his prophetic office ; and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office, to reconcile us, and present us acceptable unto God : and in respect of our averfeness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his kingly office, to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

C H A P. IX.

*Of Free-Will.*

1. God hath endued the will of man with that natural liberty and power acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will, and to do, that which was good, and well-pleasing

to

to God ; but yet was unstable, so that he might fall from it.

3. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation ; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will, and to do that which is spiritually good, yet so as that, by reason of his remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly, and immutably free to good alone, in the state of glory only.

## CHAP. X.

### *Of effectual Calling.*

1. Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time effectually to call by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by *Jesus Christ* ; enlightning their minds, spiritually, and savingly, to understand the things of God ; taking away their heart

of

of stone, and giving unto them an heart Ezek. xxxvi.  
 of flesh; renewing their wills, and by his 27.  
 almighty power determining them to that Eph. i. 19.  
 which is good, and effectually drawing Pf. cx. 3.  
 them to *Jesus Christ*; yet so as they come Cant. i. 4.  
 most freely, being made willing by his  
 grace.

2. This effectual call is of God's free 2 Tim. i. 9.  
 and special grace alone, not from any Eph. ii. 8.  
 thing at all foreseen in man, nor from any 1 Cor. ii. 14.  
 power, or agency in the creature, being Eph. ii. 5.  
 wholly passive therein, being dead in sins John v. 25.  
 and trespasses, until being quickened and Eph. i. 19.  
 renewed by the holy spirit, he is thereby 20.  
 enabled to answer this call, and to em-  
 brace the grace offered and conveyed in  
 it, and that by no less power than that  
 which raised up *Christ* from the dead.

3. Elect infants dying in infancy, are John iii. 3, 5.  
 regenerated and saved by *Christ* thro' the 6, 8.  
 spirit; who worketh when, and where,  
 and how he pleaseth: so also are all other  
 elect persons, who are incapable of being  
 outwardly called by the ministry of the  
 word.

4. Others not elected, altho' they may Matt. xxii. 4.  
 be called by the ministry of the word, xiii. 20, 21.  
 and may have some common operations Heb. vi. 4, 5.  
 of the spirit, yet not being effectually John vi. 44.  
 drawn by the father, they neither will, 65.  
 nor can truly come to *Christ*; and there- 1 John ii. 24.  
 fore cannot be saved: much less can men, 25.  
 that receive not the Christian Religion be Acts iv. 12.  
 saved; be they never so diligent to frame John iv. 22.  
 their lives according to the light of na- xvii. 3.  
 ture





undergoing in their stead, the penalty due unto them, make a proper, real and full satisfaction to God's justice in their behalf; yet inasmuch as he was given by the father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did from all eternity decree to justify all the elect, and *Christ* did in the fulness of time die for their sins, and rise again for their justification; nevertheless they are not justified personally, until the holy spirit doth in due time actually apply *Christ* unto them.

5. God doth continue to forgive the sins of those that are justified, and altho' they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the old testament was in all these respects one and the same with the justification of believers under the new testament.

## C H A P. XII.

*Of Adoption.*

Eph. i. 5. All those that are justified, God vouch-  
 Gal. iv. 4, 5. safed in, and for the sake of his only son  
 John. i. 12. *Jesus Christ*, to make partakers of the  
 Rom. viii. 17. grace of adoption ; by which they are  
 2 Cor. vi. 18. taken into the number, and enjoy the li-  
 Rev. iii. 12. berties and privileges of children of God ;  
 Rom. viii. 15. have his name put upon them, receive  
 Gal. iv. 5. the spirit of adoption, have access to the  
 Eph. ii. 18. throne of grace with boldness, are en-  
 Ps. ciii. 13. abled to cry *Abba* Father ; are pitied,  
 Prov. xiv. 26. protected, provided for, and chastened  
 1 Pet. v. 7. by him, as by a father ; yet never cast  
 Heb. xii. 6. off, but sealed to the day of redemption ;  
 Isa. liv. 8, 9. and inherit the promises, as heirs of ever-  
 Lam. iii. 31. lasting salvation.  
 Eph. iv. 30.  
 Heb. i. 14.  
 and vi. 12.

## C H A P. XIII.

*Of Sanctification.*

Acts xx. 32. 1. They who are united to *Christ*, ef-  
 Rom. vi. 5, 6. fectually called, and regenerated, having  
 John xvii. 17. a new heart and a new spirit created in  
 Eph. iii. 16, them, thro' the virtue of *Christ's* death  
 17, &c. and resurrection, are also farther sanctified  
 1 Thess. v. 21, really and personally, thro' the same vir-  
 &c. tue by his word and spirit dwelling in  
 Rom. vi. 14. them ; the dominion of the whole body of  
 Gal. v. 24. sin is destroyed, and the several lusts there-  
 Col. i. 11. of are more and more weakened and mortifi-  
 2 Cor. vii. 1. ed ; and they more and more quickened  
 Heb. xii. 14. and

and strengthened in all saving graces to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout in <sup>1 Thess. v. 23.</sup> the whole man, yet imperfect in this life; <sup>Rom. vii. 18,</sup> there abideth still some remnants of cor- <sup>23.</sup>ruption in every part, whence ariseth a <sup>Gal. v. 17.</sup> continual and irreconcilable war; the <sup>1 Pet. ii. 11.</sup> flesh lusting against the spirit, and the spirit against the flesh.

3. In which war, altho' the remaining <sup>Rom. vii. 23.</sup> corruption for a time may much prevail, yet, through the continual supply of strength, from the sanctifying spirit of <sup>vi. 14.</sup> *Christ*, the regenerate part doth overcome; and so the saints grow in grace, perfect- <sup>Eph. iv. 15,</sup> ing holiness in the fear of God, pressing <sup>16</sup> after an heavenly life in evangelical obe- <sup>2 Cor. iii. 18.</sup> dience to all the commands which *Christ*, <sup>vii. 1.</sup> as head and king, in his word hath pre- scribed to them.

## C H A P. XIV.

### *Of saving Faith.*

1. The grace of faith, whereby the <sup>2 Cor. iv. 13.</sup> Elect are enabled to believe to the saving <sup>Eph. ii. 8.</sup> of their souls, is the work of the spirit <sup>Rom. x. 14,</sup> of *Christ* in their hearts, and is ordinarily <sup>17.</sup> wrought by the ministry of the word; <sup>Luke xvii. 5.</sup> by which also, and by the administration <sup>1 Pet. ii. 2.</sup> of baptism, and the Lord's supper, prayer, <sup>Acts xx. 32.</sup> and other means appointed of God, it is increased, and strengthened.

2. By

Acts xxiv. 14. 2. By this faith, a christian believeth  
 Pl. xix. 7, 8, to be true, whatsoever is revealed in the  
 Eccl. word, for the authority of God himself;  
 cxix. 72. and also apprehendeth an excellency  
 therein, above all other writings, and all  
 things in the world; as it bears forth the  
 glory of God in his attributes, the excel-  
 lency of *Christ* in his nature and offices,  
 and the power and fulness of the holy  
 spirit in his workings and operations;  
 2 Tim. i. 12. and so is enabled to cast his soul upon the  
 John xv. 14. truth thus believed; and also acteth dif-  
 Isa. lxvi. 2. ferently upon that which each particular  
 Heb. xi. 13. passage thereof containeth; yielding  
 John i. 12. obedience to the commands, trembling at  
 Acts xvi. 31. the threatnings, and embracing the pro-  
 Gal. ii. 20. mises of God, for this life, and that  
 Acts xv. 11. which is to come. But the principal acts  
 of saving faith, have immediate relation  
 to *Christ*, accepting, receiving, and rest-  
 ing upon him alone for justification, sanc-  
 tification, and eternal life, by virtue of  
 the covenant of grace.

3. This faith although it be different in  
 Heb. v. 13, degrees, and may be weak, or strong, yet  
 14. it is in the least degree of it, different in  
 Matt. vi. 30. the kind, or nature of it, as is all other  
 Rom. iv. 19, saving grace, from the faith and common  
 20. grace of temporary believers; and there-  
 2 Pet. i. 1. fore tho' it may be many times assailed;  
 Eph. vi. 16. and weakened, yet it gets the victory,  
 1 John v. 4, 5. growing up in many to the attainment of  
 Heb. vi. 11, a full assurance thro' *Christ*, who is both  
 12. the author and finisher of our faith.  
 Col. ii. 2.  
 Heb. xii. 2.



C H A P. XV.

*Of Repentance unto Life and Salvation.*

1. Such of the elect as are converted Tit. iii. 2, 3, at riper years, having some times lived in <sup>Ecc.</sup> the state of nature, and therein served diverse lusts and pleasures, God in their effectual calling giveth them repentance unto life.

2. Whereas there is none that doth Ecclef. vii. 20. good, and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them with the prevalency of temptation, fall into great sins and provocations, God hath in the covenant of grace mercifully provided that believers so sinning, and falling, be renewed thro' repentance unto Luke xxii. 31, salvation. 32.

3. This saving repentance is an evangelical grace whereby a person being by Zech. xii. 10. the holy spirit made sensible of the manifold evils of his sin, doth, by faith in *Christ*, humble himself for it with godly Eze. xxxvi. sorrow, detestation of it, and self abhor- 31. rency, praying for pardon, and strength 2 Cor. vii. 11. of grace, with a purpose and endeavour Ps. cxix. 6, by supplies of the spirit, to walk before 128. God unto all well-pleasing in all things.

4. As repentance is to be continued thro' the whole course of our lives, upon the account of the body of death and the motions thereof; so it is every man's duty, Luke xix. 8.

F

to 1 Tim. i. 13,

15.

to repent of his particular known sins, particularly.

5. Such is the provision which God hath made thro' *Christ* in the covenant of grace, for the preservation of believers unto salvation, that altho' there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them that repent, which makes the constant preaching of repentance necessary.

Rom. vi. 23.

Isaiah i. 16,

18.

lv. 7.

## CHAP. XVI.

### *Of good Works.*

Micah vi. 8. 1. Good works are only such as God  
Heb. xiii. 21. hath commanded in his holy word, and  
Matt. xv. 9. not such as without the warrant thereof,  
Isaiah xix. 13. are devised by men, out of blind zeal, or upon any pretence of good intentions.

James ii. 18, 22. 2. These good works done in obedience to God's commandments, are the  
Ps. cxvi. 12, 13. fruits and evidences of a true and lively  
1 John ii. 3, 5. faith, and by them believers manifest  
2 Pet. i. 5, 11. their thankfulness, strengthen their assurance, edify their brethren, adorn the  
Matt. v. 16. profession of the gospel, stop the mouths of the adversaries, and glorify God, whose  
1 Tim. vi. 1. workmanship they are created in *Christ*  
1 Pet. ii. 15. *Jesus* thereunto, that having their fruit  
Phil. i. 11. unto holiness, they may have the end eternal life.  
Eph. ii. 10.  
Rom. vi. 22.

3. Their ability to do good works, is not at all of themselves, but wholly from the

the Spirit of *Christ*; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same holy spirit to work in them to will, and to do of his good pleasure, yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the spirit, but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy, for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants, and because as they are good, they proceed from his spirit, and as they are wrought by us they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding the persons of believers being accepted thro' *Christ*, their good works also are accepted in him;

1 Pet. ii. 5. not as tho' they were in this life wholly  
 Matt. xxv. 21, unblameable and unreprieveable in God's  
 23. sight, but that he looking upon them in  
 Heb. vi. 10. his son, is pleased to accept and reward  
 that which is sincere, altho' accompanied  
 with many weakneses and imperfecti-  
 ons.

7. Works done by unregenerate men,  
 2 Kings x. 30. altho' for the matter of them they may  
 1 Kings xxi. be things which God commands, and of  
 27, 29. good use both to themselves and others;  
 Gen. iv. 9. yet because they proceed not from a heart  
 Heb. xi. 4, 6. purified by faith, nor are done in a right  
 1 Cor. xiii. 1. manner according to the word, nor to a  
 Matt. vi. 2, 5. right end the glory of God, they are  
 Amos v. 21, therefore sinful and cannot please God,  
 22. nor make a man meet to receive grace  
 Rom. ix. 16. from God; and yet their neglect of them  
 Tit. iii. 5. is more sinful and displeasing to God.  
 Job xxi. 14, 15.  
 Matt. xxv. 41,  
 &c.

## C H A P. XVII.

*Of Perseverance of the Saints.*

1. Those whom God hath accepted in  
 the beloved, effectually called and sancti-  
 fied by his spirit, and given the precious  
 faith of his elect unto, can neither totally  
 nor finally fall from the state of grace,  
 John x. 28, but shall certainly persevere therein to the  
 29. end and be eternally saved, seeing the  
 Phil. i. 6. gifts and callings of God are without re-  
 2 Tim. ii. 19. pentance, whence he still begets and  
 1 John ii. 19. nourisheth in them faith, repentance, love,  
 joy, hope, and all the graces of the spirit  
 unto immortality, and tho' many storms  
 and



and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon notwithstanding, thro' unbelief and the temptations of *Satan*, the sensible sight of the light and love of God, may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

Ps. lxxxix. 31.

32.

1 Cor. xi. 32.

Mal. iii. 6.

2. This perseverance of the saints, depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the father upon the efficacy of the merit and intercession of *Jesus Christ* and union with him, the oath of God, the abiding of his spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth also, the certainty and infallibility thereof.

Rom. viii. 20.

ix. 11, 16.

Rom. v. 9, 10.

John xiv. 19.

Heb. vi. 17.

1 John iii. 9.

Jer. xxxii. 40.

3. And tho' they may, thro' the temptation of *Satan* and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy spirit, come to have their graces and comforts impaired, have their hearts

Matt. xxvi.

70, &c.

Isaiah lxiv. 5.

9.

Eph. iv. 30.

Ps. li. 10, 12.

2 Sam. xii. 14. hardened, and their consciences wounded,  
 Luke xxii. 32. hurt and scandalize others, and bring  
 61, 62. temporal judgments upon themselves, yet  
 they shall renew their repentance and be  
 preserved thro' faith in *Christ Jesus*, to  
 the end.

## CH A P. XVIII.

### *Of the Assurance of Grace and Salvation.*

1. Altho' temporary believers, and  
 other unregenerate men, may vainly de-  
 ceive themselves with false hopes, and  
 carnal presumptions, of being in the fa-  
 vour of God, and state of salvation,  
 which hope of theirs shall perish; yet  
 Job vii. 13. such as truly believe in the Lord *Jesus*,  
 14. and love him in sincerity, endeavouring to  
 Matt. vii. 22, walk in all good conscience before him,  
 23. may in this life be certainly assured, that  
 1 John ii. 3. they are in the state of grace; and may  
 iii. 14, &c. rejoice in the hope of the glory of God,  
 v. 13. which hope shall never make them a-  
 shamed.

2. This certainty is not a bare con-  
 Heb. vi. 11, jectural and probable persuasion, ground-  
 17, &c. ed upon a fallible hope, but an infallible  
 2 Pet. i. 4, 5, assurance of faith, founded on the blood  
 &c. and righteousness of *Christ* revealed in the  
 Rom. viii. 15, gospel; and also upon the inward evi-  
 16. dence of those graces of the spirit unto  
 1 John iii. 1, which promises are made, and on the  
 2, 3. testimony of the spirit of adoption wit-  
 nessing with our spirits, that we are the  
 children of God, and as a fruit thereof  
 keep-

keeping the heart both humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties, before he be partaker of it; yet being enabled by the spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of means attain thereunto: and therefore it is the duty of every one, to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy spirit, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation diverse ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden or vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkness, and to have no light; yet are they never destitute of the seed of God, and life of faith, that love of Christ, and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the spirit, this assurance may in due time be revived,

Isaiah l. 10.  
Ps. lxxxviii.  
lxxvii. 1, 12.

1 John iv. 13.  
Heb. vi. 11,  
12.

Rom. v. 1, 2, 5.  
xiv. 17.  
Ps. cxix. 32.  
Rom. vi. 1, 2.  
Tit. ii. 11, 12,

Cant. v. 2, 3, 6.  
Ps. li. 8, 12, 14.  
cxvi. 11.  
lxxvii. 7, 8.  
xxx. 22.  
xxx. 7.  
1 John iii. 9.  
Luke xxii. 32.  
Ps. xlii. 5, 11.  
Lam. iii. 26,  
27, 31.

and by the which in the mean time they are preserved from utter despair.

## C H A P. XIX.

*Of the Law of God.*

Gen. i. 27. 1. God gave to *Adam* a law of univer-  
Ecclef. vii. 29. sal obedience, written in his heart, and a  
particular precept of not eating the fruit  
of the tree of knowledge of good and  
evil ; by which he bound him, and all his  
Rom. x. 5. posterity to personal, entire, exact, and  
Gal. iii. 10, 12 perpetual obedience ; promised life upon  
the fulfilling, and threatening death upon  
the breach of it, and endued him with  
power and ability to keep it.

Rom. ii. 14, 15. 2. The same law that was first written  
in the heart of man, continued to be a  
perfect rule of righteousness after the fall,  
and was delivered by God upon mount  
Deut. x. 4. *Sinai*, in ten commandments, and written  
in two tables ; the four first containing  
our duty towards God, and the other six,  
our duty to man.

3. Besides this law, commonly called  
moral, God was pleased to give to the  
people of *Israel* ceremonial laws, contain-  
ing several typical ordinances, partly of  
Heb. x. 1. worship, prefiguring *Christ*, his graces,  
Col. ii. 17. actions, sufferings, and benefits ; and partly  
holding forth diverse instructions of moral  
1 Cor. v. 7. duties, all which ceremonial laws being  
appointed only to the time of reformati-  
on, are by *Jesus Christ* the true *Messiah*  
Col. ii. 14, 16, and only lawgiver, who was furnished  
17. with



with power from the father, for that end Eph. ii. 14, 16.  
abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people; not obliging any now by virtue of that institution, their general equity only being of moral use. 1 Cor. ix. 8, 9, 10.

5. The moral law doth for ever bind all, as well justified persons as others to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the creator who gave it; neither doth *Christ* in the gospel any way dissolve, but much strengthen this obligation. Rom. xiii. 8, 9, 10. James ii. 8. 10, &c. Matt. v. 17. 18, 19. Rom. iii. 31.

6. Altho' true believers be not under the law, as a covenant of works to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby they may come to further conviction of humiliation for, and hatred against sin; together with a clearer sight of the need they have of *Christ*, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, altho' freed from the curse and unallayed rigor thereof.

thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, tho' not as due to them by the law as a covenant of works; so as man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

Rom. vi. 12,  
Ec.

1 Pet. iii. 8,  
13.

Gal. iii. 21.

Ezek. xxxvi.  
27.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the spirit of *Christ* subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law, requireth to be done.

## CHAP. XX.

*Of the Gospel, and of the Extent of the Grace thereof.*

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of *Christ*, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and therein effectual, for the conversion and salvation of sinners.

Gen. iii. 15.

Rev. xiii. 8.

Rom. i. 17.

2. This promise of *Christ*, and salvation by him is revealed only by the word of God; neither do the works of creation,

or

or providence, with the light of nature Rom. x. 14.  
make discovery of *Christ*, or of grace by 15, 17.  
him, so much as in a general or obscure  
way; much less, that men destitute of Prov. xxix. 18  
the revelation of him by the promise or Isaiah xxv. 7.  
gospel should be enabled thereby, to at- lx. 2, 3.  
tain saving faith or repentance.

3. The revelation of the Gospel unto  
sinners, made in diverse times, and by  
fundry parts, with the addition of pro-  
mises, and precepts, for the obedience  
required therein, as to the nations, and  
persons, to whom it is granted is merely  
of the sovereign will and good pleasure  
of God; not being annexed by virtue of Pf. cxlvii. 10.  
any promise, to the due improvement of Acts xvi. 7.  
men's natural abilities, by virtue of com-  
mon light received, without it; which Rom. i. 18.  
none ever did make or can so do, and Ec.  
therefore in all ages the preaching of the  
gospel hath been granted unto persons  
and nations, as to the extent, or streight-  
ning of it in great variety, according to  
the council of the will of God.

4. Altho' the gospel be the only out-  
ward means, of revealing *Christ* and  
saving grace, and is as such, abundantly  
sufficient thereunto; yet that men, who  
are dead in trespasses, may be born again, Pf. cx. 3.  
quickened, or regenerated, there is more- 1 Cor. ii. 14.  
over necessary an effectual insuperable Eph. i. 19, 20.  
work of the holy spirit upon the whole John vi. 44.  
soul, for the producing in them a new 2 Cor. iv. 4, 6.  
spiritual life; without which no other  
means will effect their conversion unto  
God.

## CHAP. XXI.

*Of Christian Liberty, and Liberty of Conscience.*

1. The liberty which *Christ* hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the law, and in their being delivered from this present evil world, bondage to *Satan*, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law for the substance of them; but under the new testament, the liberty of christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the *Jewish* church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of.
2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it. So that to believe such
- Gal. iii. 13.  
i. 4.  
Acts xxvi. 18.  
Rom. viii. 3.  
viii. 28.  
1 Cor. xv. 55.  
Etc.  
2 Thess. i. 10.  
Rom. viii. 15.  
Luke i. 75.  
1 John iv. 18.  
Gal. iii. 9, 14.  
John vii. 38.  
39.  
Heb. x. 19.  
Etc.  
James iv. 12.  
Rom. xiv. 4.  
Acts iv. 19.  
v. 29.  
1 Cor. vii. 23.  
Matt. xv. 9.



such doctrines, or obey such commands Col. ii. 20, out of conscience, is to betray true li-<sup>erty</sup> berty of conscience; and the requiring of <sup>1</sup> Cor. iii. 5. an implicit faith, and absolute and blind <sup>2</sup> Cor. i. 24. obedience, is to destroy liberty of conscience, and reason also.

3. They who, upon pretence of christian liberty, do practise any sin, or cherish any sinful lust; as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they <sup>Rom. vi. 1, 2.</sup> wholly destroy the end of christian li- <sup>Gal. v. 13.</sup> berty; which is, that being delivered out <sup>2</sup> Pet. ii. 18, of the hands of all our enemies, we <sup>21.</sup> might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

## CHAP. XXII.

### *Of religious Worship, and the Sabbath-day.*

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and <sup>Jer. x. 7.</sup> all the soul, and with all the might. But <sup>Mark xii. 33.</sup> the acceptable way of worshipping the <sup>Deut. xii. 32.</sup> true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the <sup>Exod. ii. 4, 5, 6</sup> suggestions of *Satan*, under any visible representations, or any other way, not prescribed in the holy scriptures.

2. Re-

- Matt. iv. 9, 10. 2. Religious worship is to be given to  
 John vi. 23. God the father, son, and holy spirit; and  
 Matt. xxviii. 19. to him alone; not to angels, saints or any  
 Rom. i. 25. other creatures; and since the fall not  
 Col. ii. 18. without a mediator, nor in the mediation  
 Rev. xix. 10 of any other but *Christ* alone.  
 John xiv. 6. 3. Prayer with thanksgiving being one  
 1 Tim. ii. 5. part of natural worship, is by God re-  
 Ps. xcv. 1, 7. quired of all men. But that it may be  
 lxxv. 2. accepted it is to be made in the name of  
 John xiv. 13, 14. the son, by the help of the spirit, accord-  
 Rom. viii. 26. ing to his will, with understanding, re-  
 1 John v. 14. verence, humility, fervency, faith, love,  
 1 Cor. xiv. 16, 17. and perseverance; and when with others,  
 in a known tongue.  
 1 Tim. ii. 1, 2. 4. Prayer is to be made for things law-  
 2 Sam. vii. 29. ful, and for all sorts of men living, or  
 xii. 21, &c. that shall live hereafter, but not for the  
 1 John v. 16. dead, nor for those of whom it may be  
 known, that they have sinned the sin unto  
 death.  
 1 Tim. iv. 13. 5. The reading of the scriptures,  
 2 Tim. iv. 2. preaching and hearing the word of God,  
 Luke viii. 18. teaching and admonishing one another in  
 Col. iii. 16. psalms, hymns, and spiritual songs, singing  
 Eph. v. 19. with grace in our hearts to the Lord, as  
 Matt. xxviii. 19, 20. also the administration of baptism, and  
 1 Cor. xv. 26 the Lord's-supper, are all parts of reli-  
 Either iv. 16. gious worship of God to be performed in  
 Joel ii. 12. obedience to him with understanding,  
 Exod. xv. 1, faith, reverence, and godly fear; more-  
 &c. over, solemn humiliation, with fastings  
 Ps. cvii. and thanksgivings, upon special occasions,  
 ought to be used in an holy and religious  
 manner.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed, but God is to be worshipped every where in spirit and in truth; as in private families daily, and in secret each one by himself, so more solemnly in the publick assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto.

John iv. 21.  
Mal. i. 11.  
1 Tim. ii. 8.  
Acts x. 2.  
Matt. vi. 11.  
Ps. lv. 17.  
Matt. vi. 6.  
Heb. x. 25.  
Acts ii. 42.

7. As it is of the law of nature, that in general, a proportion of time by God's appointment, be set apart for the worship of God, so by his word in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world, to the resurrection of *Christ* was the last day of the week, and from the resurrection of *Christ* was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world, as the christian sabbath; the observation of the last day of the week being abolished.

Exod. xx. 8.  
1 Cor. xvi. 1, 2.  
Acts xx. 7.  
Rev. i. 10.

8. The sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all the day, from their own works, words, and thoughts, about their worldly employment and recreations, but also are taken up the whole time

Isaiah lviii. 13  
Neh. xiii. 15

Matt. xii. 1, time in the publick and private exercises  
 13. of his worship, and in the duties of necessity and mercy.

## C H A P. XXIII.

*Of lawful Oaths and Vows.*

Exod. xx. 7.

Deut. x. 20.

Jer. iv. 2.

2 Chron. vi.

22, 23.

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth; and to judge him according to the truth or falseness thereof.

Matt. v. 24,

37.

James v. 12.

Heb. vi. 16.

2 Cor. i. 23.

Neh. xiii. 25.

2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred; yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.

Lev. xix. 12.

Jer. xxiii. 10.

3. Whosoever taketh an oath warranted by the word of God ought duly to consider the righteousness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false and vain oaths, the Lord is provoked, and for them this land mourns.



4. An oath is to be taken in the plain and common sense of the words, without Pf. xxiv. 4. equivocation, or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, is to be Pf. lxxvi. 11. made and performed with all religious Gen. xxviii. 20, &c. care and faithfulness. But popish monastical vows, of perpetual single life, 1 Cor. vii. 2, 9. professed poverty, and regular obedience, Eph. iv. 28. Matt. xix. 11. are so far from being degrees of higher perfection, that they are superstitious, and sinful snares, in which no christian may intangle himself.

## C H A P. XXIV.

*Of the civil Magistrate.*

1. God the supreme Lord and King of all the world hath ordained civil magistrates to be under him over the people, for his own glory, and the publick good, Rom. xiii. 1. and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

2. It is lawful for christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially 2 Sam. xxiii. 3. to maintain justice, and peace, according Pf. lxxxii. 3, 4. to the wholesome laws of each kingdom and commonwealth; so for that end they may lawfully now under the new testament Luke iii. 14. wage war upon just and necessary occasions.

G

3. Civil

3. Civil magistrates being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath but for conscience sake; and we ought to make supplications and prayers, for kings and all that are in authority, that under them we may live a quiet and peaceable life in all godliness and honesty.

Rom. xiii. 5,  
6, 7.  
1 Pet. ii. 17.  
1 Tim. ii. 1, 2.

## C H A P. XXV.

*Of Marriage.*

1. Marriage is to be between one man and one woman, neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

Gen. ii. 24.  
Mal. ii. 15.  
Matt. xix. 5,  
6.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for preventing of uncleanness.

Gen. ii. 18.  
i. 28.  
1 Cor. vii. 2,  
9.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of christians to marry in the Lord; and therefore such as profess the true religion should not marry with infidels, or idolaters; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

Heb. xiii. 4.  
1 Tim. iv. 13.  
1 Cor. vii. 39.

Neh. xiii. 25,  
&c.

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the word; nor can such incestuous

Lev. xviii.  
Matt. vi. 18.  
1 Cor. v. 1.

ous marriage ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

C H A P. XXVI.

*Of the Church.*

1. The catholick or universal church, which, with respect to the internal work of the spirit and truth of grace, may be called invilible, consists of the whole number of the elect that have been, are, or shall be gathered into one under *Christ* the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. Heb. xii. 23. Col. i. 18. Eph. i. 10, 22. v. 23, 27.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by *Christ* according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, are, and may be called, visible saints, and of such ought all particular congregations to be constituted. 1 Cor. i. 2. Acts xi. 26. Rom. i. 7. Eph. i. 20, &c.

3. The purest churches under heaven are subject to mixture and error; and some have so degenerated, as to become no churches of *Christ*, but synagogues of *Satan*; nevertheless, *Christ* always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name. 1 Cor. xv. Rev. ii. & iii. xviii. 2. 2 Thess. ii. 11, 12. Matt. xvi. 18. Ps. lxxii. 17. cii. 28. Rev. xii. 17.

Col. i. 18. 4. The Lord *Jesus Christ* is the head  
 Matt. xxviii. 18, &c. of the church, in whom, by the appoint-  
 Eph. iv. 11, ment of the father, all power for the  
 12. calling, institution, order, or government  
 2Thess. ii. 2, 9 of the church is invested in a supreme  
 and sovereign manner, neither can the  
 pope of *Rome*, in any sense, be head  
 thereof, but is that Antichrist, that man  
 of sin, and son of perdition, that exalteth  
 himself in the church against *Christ*, and  
 all that is called God; whom the Lord  
 shall destroy with the brightness of his  
 coming.

5. In the execution of this power  
 wherewith he is so intrusted, the Lord  
*Jesus* calleth out of the world unto him-  
 self, through the ministry of his word,  
 by his spirit, those that are given unto  
 him by his father that they may walk be-  
 fore him in all the ways of obedience,  
 which he prescribeth to them in his word.  
 Those thus called, he commandeth to  
 walk together in particular societies, or  
 churches, for their mutual edification,  
 and the due performance of that publick  
 worship, which he requireth of them in  
 the world.

6. The members of these churches are  
 saints by calling, visibly manifesting and  
 evidencing in and by their profession and  
 walking, their obedience unto that call  
 of *Christ*; and do willingly consent to  
 walk together, according to the appoint-  
 ment of *Christ*, giving up themselves to  
 the Lord, and one to another, by the  
 will



will of God, in professed subjection to Acts ii. 41, 42.  
the ordinances of the Gospel. v. 13, 14.

7. To each of these churches thus 2 Cor. ix. 13.  
gathered according to his mind, declared  
in his word, he hath given all that power Matt. xviii. 17  
and authority, which is any way needful 18.  
for their carrying on that order in wor- 1 Cor. v. 4, 5.  
ship and discipline, which he hath in- 13.  
stituted for them to observe, with com- 2 Cor. ii. 6, 7,  
mands and rules, for the due and right 8.  
exerting and executing of that power.

8. A particular church gathered and  
completely organized, according to the  
mind of *Christ*, consists of officers and  
members; and the officers appointed by  
*Christ* to be chosen and set apart by the  
church, so called and gathered, for the  
peculiar administration of ordinances, and  
execution of power, or duty, which he  
intrusts them with, or calls them to, to Acts xx. 17.  
be continued to the end of the world, are 28.  
bishops or elders, and deacons. Phil. i. 1.

9. The way appointed by *Christ* for  
the calling of any person, fitted and gifted  
by the holy spirit, unto the office of  
bishop, or elder in a church, is, that he  
be chosen thereunto by the common suf- Acts xiv. 23.  
frage of the church itself; and solemnly See the Original.  
set apart by fasting and prayer, with im- 1 Tim. iv. 14.  
position of hands of the eldership of the Acts vi. 3, 5, 6.  
church, if there be any before consti-  
tuted therein. And of a deacon, that he  
be chosen by the like suffrage, and set  
apart by prayer and the like imposition  
of hands.

10. The work of pastors being constantly to attend the service of *Christ*, in his churches, in the ministry of the word, and prayer, with watching for their souls, as they that must give an account to him, Acts vi. 4. Heb. xiii. 17. it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things, according 1 Tim. v. 17. to their ability, so as they may have a comfortable supply, without being themselves intangled in secular affairs; and Gal. vi. 6, 7. 2 Tim. ii. 4. 1 Tim. iii. 2. may also be capable of exercising hospitality towards others; and this is required 1 Cor. ix. 6, 14. by the law of nature, and by the express order of our Lord *Jesus*, who hath ordained, that they that preach the gospel should live of the gospel.

11. Altho' it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word by way of office, yet the work of preaching the the word is not so peculiarly confined to them, but that others also gifted, Acts xi. 19, &c. 1 Pet. iv. 10, and fitted by the holy spirit for it, 11. and approved and called by the church, may, and ought to perform it.

12. As all believers are bound to join 1 Thess. v. 14. 2 Thess. iii. 6, themselves to particular churches, when 14, 15. and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of *Christ*.

13. No

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon *Christ*, in the further proceeding of the church.

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of *Christ*, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces; so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion amongst themselves, for their peace, increase of love, and mutual edification.

15. In cases of difficulties or differences, either in point of doctrine or administration; wherein either the churches in general are concerned, or any one church, in their peace, union, and edification, or any member, or members, of any church are injured, in or by any proceedings in censures, not agreeable to truth and order: It is according to the mind of *Christ*, that many churches holding communion together, do by their messengers meet to consider, and give their advice in or about



- Acts xxii. 23, that matter in difference, to be reported  
 25. to all the churches concerned; howbeit  
 these messengers assembled, are not intrust-  
 ed with any church power properly so  
 called; or with any jurisdiction over the  
 churches themselves, to exercise any cen-  
 2 Cor. i. 24. sures either over any churches, or persons;  
 1 John iv. 1. or to impose their determination on the  
 churches or officers.

## CHAPTER XXVII.

### *Of the Communion of Saints.*

1. All saints that are united to *Jesus*  
 1 John i. 3. *Christ*, their head, by his spirit, and faith,  
 John i. 16. altho' they are not made thereby one  
 Phil. iii. 10. person with him, have fellowship in his  
 Rom. vi. 5, 6. graces, sufferings, death, resurrection, and  
 Eph. iv. 15, 16. glory, and being united to one another in  
 1 Cor. xii. 7. love, they have communion in each o-  
 iii. 21, &c. ther's gifts, and graces, and are obliged  
 1 Thess. v. 11, 14. to the performance of such duties, pub-  
 Rom. i. 12. lick and private, in an orderly way, as do  
 1 John iii. 17, 18. conduce to their mutual good, both in  
 Gal. vi. 10. the inward and outward man.

2. Saints by profession, are bound to  
 maintain an holy fellowship and communi-  
 on in the worship of God, and in per-  
 Heb. x. 24, 25. forming such other spiritual services as  
 iii. 12, 13. tend to their mutual edification; as also  
 Acts xii. 29, 30. in relieving each other in outward things,  
 according to their several abilities and ne-  
 cessities; which communion according to  
 Eph. vi. 4. the rule of the gospel, though especially  
 1 Cor. xii. 14, 27. to



to be exercised by them in the relation wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended to all the household of faith; even all those who in every place call upon the name of the Lord *Jesus*, nevertheless, their communion one with another as saints doth not take away or infringe the title or propriety which each man hath in his goods and possessions.

C H A P. XXVIII.

*Of Baptism, and the Lord's-supper.*

1. Baptism and the Lord's-supper, are ordinances of positive and sovereign institution appointed by the Lord *Jesus* the only lawgiver, to be continued in his church to the end of the world.

2. These holy appointments are to be administered by those only who are qualified and thereunto called according to the commission of *Christ*.

C H A P. XXIX.

*Of Baptism.*

1. Baptism is an ordinance of the new testament, ordained by *Jesus Christ*, to be unto the party baptized a sign of his fellowship with him, in his death and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up unto

unto God thro' *Jesus Christ*, to live and walk in newness of life.

Mark xvi. 16. 2. Those who do actually profess re-  
 Acts viii. 38, pentance towards God, faith in, and obe-  
 37- dience to our Lord *Jesus Christ*, are the  
 only proper subjects of this ordinance.

Matt. xxviii. 3. The outward element to be used in  
 19, 20. this ordinance is water, wherein the party  
 Acts viii. 38. is to be baptized, in the name of the  
 father, and of the son, and of the holy  
 spirit.

Matt. iii. 16. 4. Immersion, or dipping of the person  
 John iii. 23. in water, is necessary to the due admini-  
 stration of this ordinance.

## CHAP. XXX.

### *Of the Lord's-supper.*

1. The supper of the Lord *Jesus* was  
 instituted by him, the same night wherein  
 he was betrayed, to be observed in his  
 churches unto the end of the world, for  
 the perpetual remembrance, and shewing  
 1 Cor. xi. 23, forth the sacrifice of himself in his death,  
 &c. confirmation of the faith of believers in  
 all the benefits thereof, their spiritual  
 nourishment, and growth in him, their  
 further engagement in, and to all duties  
 x. 16, &c. which they owe unto him; and to be a  
 bond and pledge of their communion with  
 him, and with each other.

2. In this ordinance *Christ* is not offered  
 up to his father, nor any real sacrifice  
 made at all for remission of sin, of the  
 quick

quick or dead; but only a memorial of that one offering up of himself, by himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominably injurious to *Christ's* own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord *Jesus* hath in this ordinance appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and, they communicating also themselves, to give both to the communicants.

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of *Christ*.

5. The outward elements in this ordinance, duly set apart to the uses ordained by *Christ*, have such relation to him crucified, as that truly, altho' in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the body and blood of *Christ*, albeit in substance and nature they still remain truly and only bread and wine, as they were before.

6. That doctrine which maintains a change of the substance of bread and wine,

Acts iii. 21. wine, into the substance of *Christ's* body  
 Luke xxiv. 6, and blood, commonly called transubstanti-  
 39. ation, by consecration of a priest, or by  
 1 Cor. xi. 24, any other way is repugnant not to scrip-  
 25. ture alone, but even to common sense and  
 reason, overthroweth the nature of the  
 ordinance, and hath been, and is, the  
 cause of manifold superstitions, yea of  
 gross idolatries.

7. Worthy receivers outwardly par-  
 taking of the visible elements in this or-  
 dinance, do then also inwardly by faith,  
 1 Cor. x. 16. really and indeed, yet not carnally and  
 xi. 23, 26. corporally, but spiritually receive, and  
 feed upon *Christ* crucified, and all the be-  
 nefits of his death; the body and blood  
 of *Christ* being then not corporally or car-  
 nally, but spiritually present to the faith  
 of believers in that ordinance, as the ele-  
 ments themselves are to their outward  
 senses.

8. All ignorant and ungodly persons,  
 as they are unfit to enjoy communion with  
 2 Cor. vi. 14. *Christ*, so are they unworthy of the Lord's  
 25. table, and cannot, without great sin a-  
 gainst him, while they remain such, par-  
 take of these holy mysteries, or be ad-  
 1 Cor. xi. 29. mitted thereunto: yea, whosoever shall  
 Matt. vii. 6. receive unworthily, are guilty of the body  
 and blood of the Lord, eating and drink-  
 ing judgment to themselves.



C H A P. XXXI.

*Of the State of man after Death, and of the Resurrection of the Dead.*

1. The bodies of men after death re-  
turn to dust and see corruption; but their  
souls, which neither die nor sleep, having  
an immortal subsistence, immediately re-  
turn to God who gave them: The souls  
of the righteous being then made perfect  
in holiness, are received into paradise,  
where they are with *Christ*, and behold  
the face of God in light and glory, wait-  
ing for the full redemption of their  
bodies, and the souls of the wicked are  
cast into hell, where they remain in tor-  
ment and utter darkness, reserved to the  
judgment of the great day; besides these  
two places, for souls separated from their  
bodies, the scripture acknowledgeth  
none.

2. At the last day, such of the saints as  
are found alive shall not sleep, but be  
changed; and all the dead shall be raised  
up with the self-same bodies, and none  
other; although with different qualities,  
which shall be united again to their souls  
for ever.

3. The bodies of the unjust shall, by  
the power of *Christ*, be raised to dis-  
honour; the bodies of the just, by his  
spirit, unto honour; and be made con-  
formable to his own glorious body.

## CHAP. XXXII.

*Of the last Judgment.*

Acts xvii. 31. 1. God hath appointed a day wherein  
 John v. 22, 27. he will judge the world in righteousness  
 1 Cor. vi. 3. by *Jesus Christ*, to whom all power and  
 Jude 6. judgment is given of the father; in which  
 2 Cor. v. 10. day not only the apostate Angels shall be  
 Eccles. xii. 14. judged, but likewise all persons that have  
 Matt. xii. 36. lived upon the earth, shall appear before  
 Rom. xiv. 10, the the tribunal of *Christ*, to give an ac-  
 12. count of their thoughts, words, and deeds,  
 Matt. xxv. 32. and to receive according to what they  
 &c. have done in the body, whether good or  
 evil.

2. The end of God's appointing this  
 day, is for the manifestation of the glory  
 of his mercy, in the eternal salvation of  
 the elect; and of his justice, in the eter-  
 Rom. ix. 22. nal damnation of the reprobate, who are  
 23. wicked and disobedient; for then shall  
 the righteous go into everlasting life, and  
 receive that fulness of joy and glory,  
 with everlasting reward in the presence  
 Matt. xxv. 21, of the Lord: but the wicked, who know  
 34. not God, and obey not the gospel of  
 2 Tim. iv. 8. *Jesus Christ*, shall be cast into eternal  
 Matt. xxv. 46. torments, and punished with everlasting  
 Mark ix. 48. destruction, from the presence of the  
 2 Thess. i. 7, Lord, and from the glory of his  
 &c. power.

3. As *Christ* would have us to be cer-  
 tainly persuaded that there shall be a  
 2 Cor. v. 10, day of judgment, both to deter all men  
 11. from

from sin, and for the greater consolation <sup>2</sup>Thess. i. 5.  
 of the godly, in their adversity, so will <sup>36.</sup>  
 he have that day unknown to men, that  
 they may shake off all carnal security, and  
 be always watchful, because they know <sup>Mark xiii. 35.</sup>  
 not at what hour the Lord will come, <sup>36.</sup>  
 and may ever be prepared to say, Come, <sup>Luke xiii. 35.</sup>  
 Lord *Jesus*, come quickly. *Amen.* <sup>36.</sup>  
Rev. xxii. 20.

## F I N I S.



THO.

THOMAS CROSBY

AND

JOHN ROBINSON,

*Upon Horse-ly-down in Southwark,*

**B**OARDS Young Gentlemen and teacheth  
them

ARITHMETIC,

ALGEBRA,

GEOMETRY,

NAVIGATION,

GEOGRAPHY,

ASTRONOMY,

And other Parts of the Mathematicks. The *Italian* Method of Book-keeping, call'd Merchants Accompts, with the other Methods of Book-keeping, as practised by Merchants, Shop-Keepers, and others.

They also Sell all Sorts of Artificers Rules, and Mathematical Instruments, both for Sea and Land, and Cases of Instruments fitted for the Pocket. And all Sorts of Mathematical and Sea Books, Pilots, Sea Charts, both plain and Mercator, for all Parts of the known World; Paper, Paper Books, either for Shops or Compting-houses; the best Ink, Ink-Powder, and all other Stationary Wares. And also Globes of 3, 9, 12, and 16 Inches Diameter; and Weather-glasses carefully fitted up and made portable. Likewise all Sorts of Books in Divinity, Law, History, and of any Subject. And also the best Spectacles, Reading-glasses, Telescopes, Microscopes, and other Optic Glasses.



